AN EPISTLE

Sign. a. 7. 35

or godlie admoniti-

on, of a learned Minister of the Gospel of our Sauiour CHRIST,

Sent to the Pastoures of the Flemish Church in *Antwerp*, (who name themselues of the Confession of *Ausburge*,) exhorting them to concord with the other Ministers of the Gospell.

Translated out of French by *Geffray Fenton*.

Here may the christian Reader lerne to know what is the true participatiō of the body of CHRIST, & what is the lauful vse of the holy Supper.

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CVM. PRIVILEGIO.

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266:99

To the right worshipfull

Iohn Byron Esquier, Geffray Fenton wisheth a happy new yeare, with a gladsome continuance of many.

IN obseruing (sir) this last yere your order & condition of doing, I founde the custome and course of your vertues nothing inferiour to the cõmon opinion of the same. Wherof as I proued peculiarly in my self by many meanes & times, but most by a ciuile cõuersation of your companie during the best part of the sommer, so I accõpt my selfe no lesse vnworthy of such benefite paßed, than vnmete eftsoones to vse or participate with the like, if such det be not discharged by some thankefull argument of good will, compounded with matter of myne own indeuor, according to the qualitie of my talẽt. And albeit I haue at tymes heretofore protested vnto you simply my seruiceable & vnfained zeale (whereof I hope you doubt not) yet me thinkes, with the nature of a barren soyle yelding no fruite, the same might seeme no lesse vnprofitable vnto you, than imperfecte in my selfe, if it be not approued with some absolute and vnfayned shewe, and that in the publyke eye of the worlde, in whiche respect I haue presumed to lay afore you this little Translation, a worke neyther improper for the purpose of good doc-

trine, nor impertinent to the profession of a true Christian, and for the mater, it discouereth a a most perfect Methode or plot, to discerne the principall pointes of our Religion, with certein speciall places of Scripture toward the ende, to induce the church to vnitie, and the people to imbrace the league of charitie left vs by Christ as well in the example of himselfe, enduryng sundry sortes of villanous reproches, as in the president of his Apostles and Prophetes, who suffered with greate pacience the barbarous disposition of the enimies to their religion.

This as I culled out amongst other, as a worke resembling your owne vertues, so in the often reading it, I doute not you shall finde a happie confirmation of iudgement in good things, the same as the Apostle sayeth, being one chiefe and principall frute of knowledge, and therfore moste necessarie that we acquaint our myndes with godly exercises and meditations of Religion, praying you lastly to let it receyue youre protection, to the ende our countrey and Christian neighboures, by youre meane the rather, may plentifully participate in the benefite of the same, wherin also I accompt my trauaile sufficiently aunswered, if this become thank-

full

full to you, in sort of an earnest peny or first offer of my good will, reseruing notwithstanding, to giue a better shewe hereafter, as tyme with quiet leysure shall assist me. And so God giue you a good new yeare, and confirme vs all in his holy feare.

At my lodging the tenth of Decembre.

1569.

Your sure frende
Geffray Fenton.

A prayer of the Author,

for the concorde of doctrine, and vnitie in wils in diuine things, appertey-
ning to the aduauncement of the
Gospell of CHRIST.

O Eternall and mercifull Lord, who as thou art God of peace, loue and concord, so dissẽtions quarels and debates are hatefull vnto thée: We sée how (with good right) thou chastisest oure malice and rebellion against thée, by the diuersitie of opinions and strange iudgements raigning at this day amongst men, specially in the cause of religion. In the beginning (Lord) thou hast created man to thyne own image and likenesse, to the ende that he and his posteritie might be one thing with thée, haning one only opinion led according to thy holy worde and manifestation and one wil affected to embrace that which thou demandest, whereupon might folow workes conformable to thy diuine and holy lawe.

But

But the ſerpent enemie of all peace, and on the cõtrarie a louer of diſſention and diſcord, taught oure firſt Fathers the leſſon of infidelitie, diſtruſt, preſumption and arrogant curioſitie. Alas (our good God and creator) that we feele and make dayly experience of miſerable effects of that leſſon printed by Sathan in our harts: for euery one of vs ſtriues to be a god vppon earth, euery one pretends to be able, (by the touche of his owne iudgement) to diſcerne whiche is good or euill, what is agreable or inconuenient to thy diuine Maieſtie, yea euery one thinkes to be the maiſter that ought to inſtruct his neighbour. Take pitie of vs (O Lorde) and deface in oure hartes this peruerſe leſſon (full of ambition & pride) make vs vnderſtand in good earneſt, that thou art hée only, to whom belongeth to diſcerne betwene the good and euill, and betweene the truthe and dreames, and that it is thou lord who by thy eternall worde Jeſus Chriſte, giueſt lighte, manifeſtation, & knowledge of thy ſecretes to thoſe that feare thée: thou art he alone, who by thy holy ſpirit doeſt direct & teach thy diſciples, which make them of thy ſchole and worde. Withoute thée

(Lorde) wée are lost and confounded, without thy truthe wée are liers, without thy doctrine we bée falsefiers, without thy instruction we bée presumptuous & proud. Alas, wée, euen wée miserable creatures, to giue oure selues an estimation in the world, forsake thy eternall worde, whiche is the trée of euerlasting life, and go deuouring the frute of knowledge gyuen by Sathan: From thence (Lorde) it comes, that our knowledge and wisdome is accompanied with pride and arrogant contention, not giuing place one to an other, whereby wée shewe that oure wisdome and knowledge is not from aboue for by the same wée faine to searche thy glorie, and to bisse and prayse thée as our GOD and Father: and in the meane while, to mainteyne our opinions, wée accurse men fashioned to thyne owne Image and likenesse, in suche sorte that out of one only mouth procéedes bothe curse and blissing: a thing whiche might séeme both impossible and incredible, if dayly experience did not discouer theyr manifest and absolute effectes. For howe is it possible, that a fountayne should casse out of one vent or spoute, water that is plea-

pleasaunt, and withall bitter and salte: Who can beléeue, that a Figge trée can bring forth Olyues, or a Vine yeld Figs: Truly Lorde, such contrarieties are not so contrarie in naturall things, as is manifested in things spiritual wherin we deale. For how should men beléeue our wordes, saying we loue God, when by our workes we discouer a certeyne hate to our neyghbours: We saye, we search no other thing than the aduauncement of the kingdome of Christ, and yet wée afflict and persecute the very members of Christ: We crie with open throate, that we are of the Ambassadours of the holy Gospell of peace, and yet our attemptes and counsels are not but of warres, murders, and effusions of mans bloud. Oh most wretched that we are, we rayse and lifte vp our handes to praye and call vpon thée, which notwithstanding are all sprinkled and goared with the bloud of those whiche thou haddest made liuely, by thy wonderfull prouidence.

Seing that such is our wisdome, sprong of oure beléefe, that is to say, earthly, sensuall and diuelliche, accompanied with enuie, wrath, trouble, with all workes of perner sitie:

uersitie: giue vs Lorde by thy bountie thy wisedome from an highe, whiche may be pure, peaceable, moderate, tractable, full of mercie and good frutes, and far from debates, dissentions, and all hipocrisie: bring to passe lord, that the frutes of iustice may be sowen in peace for those whiche vse & make peace, and by those which be the true pronoũcers and shewers of the same peace: bring to passe Lorde, that we shewe our selues wise and well aduised, not onely in vaine wordes and bable of Religion, but let vs bring forth in our conuersation the frutes of the Gospell wherein we beléeue, accompanying our faith with workes of humilitie, and celestiall wisdome.

Take pitie on vs (O Lorde) by thy bountie and mercie, for we confesse to haue offended thee greatly and withoute measure, and we confesse that the rebukes whiche thou sendest vppon vs, are but the iuste rewardes of our merites. Thou Lord sufferest, that we haue warre, dissentions, quarelles and debates, and that we committe vnnaturall murder one vppon another, and that more for the cause of our particular opinions, than in respect of zeale to thy

thy glorie, (whereof notwithstanding we vaunte our selues) thou sendest to vs the messangers and Heraldes of thy wrathe, that is to saye, infections of the aire, contagious diseases, pestilence, famine, shipwracks, with other like arguments of thy heauy displeasure towardes vs, and yet we harden our hartes: thou sufferest that straunge Nations, Barbarous and Idolaters do raise them selues against vs for the ouerthrowe of the Churches and Assemblies where thy name ought to be glorified, and wee trusting in our owne forces, industries, and frayle wisdoms, will not haue recourse to thee, and therefore with good right oh Lorde, thou leauest vs to the mercie of the infidelles, and sufferest the superstitious to haue victorie ouer vs. Oh Father of mercie, bestowe vpō vs thy pitifull eyes, reforme our hartes and oure affections, engraue in vs the only zeale of thy glorie, graffe in our mindes the true tree of life whiche is Iesus Christe our Sauiour and Redeemer, the fruts of whom do make vs liuely: let vs be filled with true fayth, liuely hope, mutual and brotherly charitie, & that we exercising in workes of true mor-

tifica-

tification, iustice, innocencie and holinesse, may be in the ende possessors of the eternal life, for the obteyning whereof we haue bin chosen & predestinate to the prayse of thee, (oh father of mercy, and of thy Christ our only sauiour) to whome with thy holy Spirit be glorie & prayse for euer.

Amen.

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A prayer to Iesus Christ,

for peace and vnitie in the Church,

by Geffray Fenton.

O Soueraigne Lorde, who beyng the eternall worde and true GOD with God thy father, didst take our nature to visite in forme of man the poore children of Adam, lost by their infidelitie, distruste, and peruerse opinion against their Creator. And also by thy meane and remedie, hast eftesones restablished the confederation betwene GOD and vs, approuing the same most painfully in the mortall martyrdome of thy most innocent body bléeding on the crosse for the expiacion of our sinnes: we beseche thée (oh Sauiour of the world) that euen as thou arte come to consūmate and confirme our recōciliation, thou wouldest also reconcile our hartes, knitte oure wils, and sende thy spirit of truth amongst vs, to the ende, that we all concurring in one iudgement and opinion, may remember that we are called to bée members of one body, whereof Lord, we acknowledge thée to be the chiefe and supreame head, and so detesting inciuill partialities, we may

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be of one opinion, agrée in one minde, and vse one mutuall and charitable direction touching the matter of oure Religion.

Thou hast left vnto vs (O Lorde) the celebration of thy holly Supper, as a memorial of oure communion and spirituall vnitie with thée, and also to instructe vs in suche lawes of charitie, as ought to be of familiar conuersation amongest vs all. And yet we (such is the nature of our fragilitie and condition of our vnworthinesse) as we abuse the excellent benefite of that most high fauour, seeing that in place to tye and conioyne our selues with thée, we doe more estraunge vs from thée, and that by reason of our quarelles and questions of contention: In place to consider that we are one bodie, one churche, and one bread made of sundrie graines, we shewe our selues proude, and giue sundrie proues of our ambition in seeking to establishe a speciall estimation of our peculiar and priuat opinions: in handling very often thy presence in thy holly Supper by subtill disputation, we become farre from thy true and liuely presence, in contending whether the sinners & vnfaithfull may communicate thy body, we make

our

our selues sinners and incapable to receyue and enioye thy benefites: lastly and in effect, oh Lord, our zeale is so indiscrete, that in stryuing to enterteyne the puritie of the doctrine of fayth, we breake the league and lawe of charitie, yea & in persecuting with rebuke such as we accompt to be heretikes in the doctrine of fayth: our malice, with want of discretion makes vs seeme transnatured into heretikes of charitie, corrupting the meanes of cõmunication and brotherly vnitie.

I beseche thée therfore (oh sonne of God) let thy gracious pitie fall vppon vs, and so open the eyes of our vnderstanding, as we may discerne the true frute of thy holy institutiõ and ordinance, take from amongest vs all sectes and varieties of opinions, and reduce vs at last to the obedience of thy holy and only worde: reueale vnto vs thy holy spirite with this priuilege of grace, that by hys vertue he may drawe vs all into one corporation and bodye, whereof thou (O Lord) mayest be heade, and lette him breath into vs strengthe and power to perseuer in workes of true Iustice, innocencie and holynesse, duryng oure course

in

in this tragical and miserable pilgrimage, and in the ende let (we beleeche thee) the same holy spirite translate vs into the eternall life, (purchased to our vses by the sacrifice and oblation of thy most precious death) wherin thou raignest now gloriously with the Father and holy Ghoste, and there shall remayne infinitely.

AMEN.

To my moſt dearely beloued in our Lorde Ieſus Chriſt, the only Redéemer and aduocate of men towards *the heauenly Father*, *my brother Miniſters* and Paſtors in the church of *Antwerp*, namyng them ſelues of the Churche of *Auſpurge*, Grace and peace from God and his Sonne IESV CHRIST, to the ende, that by the bond of his holy ſpirite, we may al be knit in the vnitie and Confeſsion of the Goſpel of Chriſt.



*T my firſte cõ*ming to this town of *Antwerpe* (ryght honorable in Chriſt) and that at the requeſt of certeine the Faithfull there, I found cauſe of ſingular comforte in the view of the wonderfull worke raiſed vp by the Lorde, by meane of his ſeruants, and that in ſo ſhorte tyme, as ſauing to ſuche as haue aſſiſted it, it maye ſeeme no leſſe impoſſible than incredible. For if we wonder in certeine Trées and

Fruits, who ſometimes yeld encreaſe aboue cuſtome, or againſt ẏ cõmon courſe of Nature, as though the Lorde were of purpoſe to releue and reſtore ſome countrey afflicted with hũger: what may we ſay of theſe ſpirituall plantes whiche the Father of mercy ſo ſodeinly and ageynſt al hope of man, hath ſet and planted in theſe Low countreys, & ſpecially in this citie of *Antwerpe*? Truly we are bound to acknowledge it as a worke of ſtrange maruell of our God, and to ſay with the prophet, this incredible encreaſe hath bin made by the Lord, whom we find worthy of admiration in our eyes: it is the right hand of God which hath reueled his vertue: it is the right hand of God that hath exalted vs: it is the right hãd of God that hath manifeſted his power, we ſhall not die at al, but we ſhal liue to declare ẏ doings of ẏ Lord: wherin as I entred more dæply into ẏ view & cõſideration of theſe things, ſo I thought it alſo an office and duetie in mẽ to crie with the ſayde Prophet: Confirme Lord, and aduaunce the worke thou haſte begon in vs; buyld vp

ageins

ageyne the walles of thy holy temple: re-
ſtoꝛe the ruines of thy Heauenly *Ieruſa-*
lem, to the end that the Kings and Prin-
ces of the earth may come to doo thee ho-
mage, and offer preſentes: gather toge-
ther agein O God, the diſperſed of *Iſrael*.

2 This was the cauſe wherin I reioy-
ced foꝛ certeyn dayes with glad continu-
ance, till vpon further viewe of the mat-
ters of eſtate within the citie, I found oc-
caſion to conuert my cõtentmẽt into cõ-
ceites of ſoꝛowe, as ſæing on euery ſyde
with what diligence Sathan laboured to
hinder the aduauncement of this church,
not only by meanes of open enemies, but
alſo by the indiſcretion & want of regard
in ſuch as name themſelues maiſter Ma-
ſons in the houſe of God: foꝛ ſuch as fea-
red God and wiſhed a publication of his
gloꝛy, cried out & exclamed that the chair
of truth was becom ẏ chaire of diſſentiõ,
ſeruing no moꝛe as a pulpit to preach Je-
ſus Chriſt, the appeaſoꝛ of troubled cõſci-
ences, to pronoũce an vnitie, a bꝛotherly
charity, noꝛ ẏ moꝛtificatiõ of ẏ old Adam,
with ẏ wicked motions of concupiſcence,

In the Pulpit oughte not be preached other words than of God, to know & ſerue Chriſt.

but rather it was vſed as a place of inue-ctiues, & iniuries, with woꝛdes of malice tending to a mutual hate of one towards another, & diſſention of doctrine, wherin vpon inquirie of ſuch fault, with the cir-cumſtance & authoꝛs of the ſame, I fynd your ſyde not leaſt giltie, as being ſuche amongeſt you, who in open aſſemblie, with woꝛds and libels of malice, are not aſhamed to cal the other Miniſters of the Goſpel, Heretikes, Sacramentaries, re-bels ageynſt the ſtate, & people vnwoꝛ-thy of place in the common wealth, with other woꝛds improper foꝛ the maieſty of ſuch a place, which is cõſecrated purpoſe-ly to teach the woꝛd and will of our God.

3 Now (bꝛethꝛen) if ſuch oꝛ ſuch lyke matter of repꝛoche ſhould be pꝛonounced in the Pulpit of certein Monks oꝛ mon-ſtrous Friers, the very oꝛgans of the *Ro-maine* Antechꝛiſt, ſent of their ſuppoſtes to trouble the church of Chꝛiſt, to darken his gloꝛy, and reſiſt the aduancement of his kingdome, we woulde endure them with pacience, as knowyng well inough ẏ ſuch ſoꝛt of Pꝛophetes be the diſciples

of

of Balaam, who ſell theyr tongs to curſe the people of God, yea ſomtimes agaynſt the ſenſe of their proper conſcience: wee aſſure our ſelues that the mouth of ſuche hypocrites cānot bring forth other than woordes of infection and full of taſt of all euill: for they as they are painted ſepulchres, ſo canns they not vomit vp other matter than ſuche as is couertly couched within, that is to ſay, all infection and filthynelle: And we are moſt certeine, that thoſe kinde of people bequeathed to Baall and contentement of theyr bellie, ſeeing the fal of their Marmit by litle and litle, will enforce them ſelues to exclaime agaynſt them that diſcouer theyr abuſes, hypocriſies, and villanous trumperies: wee beleeue alſo that ſuche ſuppoſtes of Sathan, who from the begynnyng hath bin the Authour of diſſention, a louer of murder (with deſire of effuſion of bloud) wil labor in the imitation of their father and maiſter, and that (vnder the pretence of the Goſpell) they will proclaime ſedition & trouble, and as the Prophet ſayth, vomite furious matter agaynſt ſuche as

Deſcription of the falſe Prophets and prechers of the Papiſtes.

ſtuffe not their bellies accoꝛding to their fanſies and faſhions of cuſtome: of ſuche ſoꝛte of railers wee receyue no greate care, ſeeing wee are not ignoꝛaunt with what iudgement and puniſhement, God will viſite them: though hee be long: foꝛ they be of that ſoꝛte of whome the Apoſtle Iude ſpeaketh in his Epiſtle catholicke, as vpon whom euill ſhall happen, foꝛ they followe the trayn of Cain: they abãdon them ſelues into the erroꝛ of the hyer of Baalam, they ſhall periſhe accoꝛding to the contradiction of Corus. They are ſtained at the Banket of the charitable and Faythfull, feedyng them ſelues without feare: they are cloudes without water, caried away with euery wynde: they be trees whoſe fruite is rotten, coꝛrupted and of no commoditie, twice dead, once by the vniuerſall coꝛruption of Adam, wherewith all men be ſtained, and the other by the death of theyꝛ Monkery, with the whiche they haue dedicated to Baal their bodies and theyꝛ ſeruices: they be ragyng waues of the ſea, ſkumming their villanies: errant ſtarres foꝛ whom is

Reade the Epiſtle of S. Iudas the Apoſtle.

is prepared the shaddowes of the euer-lastyng darkenesse: They are murmurers, quarellers, walkyng accordyng to theyr couetousnesse, theyr mouthes pronoũcing wordes of venomous substance, and louing men oneiy for their profite. They incense diuisyons, and are people of sensualitie, impartyng nothyng with the Spirite: They are the very paynter and portraite whiche the Apostle speaketh of in suche sorte of Preachers. And therefore doe wee esteeme of them as they deserue, not fearyng any harm they can do to the troupe or felowship elecie of God, for they discouer sufficiently their poyson and the leuyn of the Phariseys.

4 But touchyng you (deare and honourable brethren) one worde proceeding from your mouth pierceth the heart, and giueth vs cause of singular sorrow, with feare least the same stirre vp slaunder to the flocke of Jesus Christe: And wo be to hym that shall bee the cause of suche slaunder ageynst one of the least, it were better that such a one had fastned

to his necke a great Mylnſtone and caſt into the bottom of the ſea, than to be ſuffered to offende and put diſſention in the church, which the Lord begins to norish in this towne, and who now being in hir cradle, is in more neceſſitie to be fed with the true word of god, releued in hir afflictions, and comforted in hir perſecutiõs, than to be diſquieted with ſubtil and curious queſtions, diuiſions and debates vpon the matter of our confeſſion: wherin as we both fæle and ſæ the wonderful benefits which the Lord hath layde both vpon you and vs, hauing drawne vs out of the miſerable quagmier and mariſh of ſuperſtition and idolatrie amongeſt the Papiſts, ſo let vs wiſh (that as true Miniſters of God) we may employ our ſelues with one accord to ſet forth the glorie of him, who of priſoners of darkneſſe, hathe made vs happie members of his moſte clære lyght. If there be any thing which you iudge not well vnderſtandes of vs, were it not better to come to conference with vs, or vſe brotherly admonition, than to exclaime in the Pulpit,

A mean to accorde queſtiõs cõcernyng the doctrine.

and

and fill the Bookebinders shoppes with Inuectiues and Apologies of spite: were it not better (with inuocatiõ of the name of ỹ Lord) to entertaine quietly the affaires of the aduauncement of his glorie, than to leuie warre against oure selues with the shot of the pen, whose wounds are farre more daungerous and incurable, than the smitings eyther of the bow or crosbowe: bicause the one offends but the body and flesh, and the other pierceth both depely and bloudily the renoume of the person, whiche euery one holdeth in value more deare and precious than eyther golde or siluer, with all the riches in the worlde.

Warre of learned men most slaunderous.

¶ Alas miserable and wretched that we are, what cõdemnation, what iudgement do we heape vpon our heads when we preach to the Souldiers to lay away their armes and forbeare to offend common wealths, and wée, euen we our selues, do carie in our Inkhorns weapons most sharpe, with arrowes of poyson to thunder vpon such as do not offer themselues wholly to our aduise and opiniõs,

and refuſe to hazarde theyr Faythe in the interpretations whiche wee make of Gods worde?

Whereof it cõmeth that the audience in the reformed church bee deformed in lyuing.

6 Thys arrogante ouerweenyng is the cauſe why the Lorde ſuffereth that the frute of oure preachyngs is eyther none at all, or at leaſt of ſo little effect, that oure Audience in theyr lyfe and conuerſation, dw declare what ſlender knowledge and feare of GOD they learne by oure Exhortations. God ſuffereth alſo to fall vppon vs Inquiſitours and Perſecutoures in the verye ſame ſorte, that wee preſume to bee the Cenſors of the Faythe of others. And bycauſe wee wyll rule all the worlde by the touche of the Sentence and aduiſe of this or that man, the Lorde inceuſeth the very Children them ſelues to calle vs Parciall Sectatoures, and Admiratours of the opynions of men, namyng ſome Martiniſtes, ſome Caluiniſtes, ſome Ozeandzines, ſome Melanthonyſtes, and ſome Bzentiens, wyth diuers other like names, and that with good ryghte; bycauſe wee haue not

our

oure eyes fixed on the onely aduaunce-
mente of the glorie of Jesus Chryste and
his Churche, whyche is Catholike and
vniuersall : But euery one wyll deale
aparte, euery one entice and drawe hys
audience aparte, euery one maynteyne
the renoume of his institutour, and that
which worse is, euery one as supreame
Judge giues sentence of condemnation
without appeale ageynst others.

7 Of thys myserable cause it com-
meth to passe, that this Churche bëing
at this day deliuered from the insuppor-
table inquisition and tyranny of the Pa-
pistes, and that by the grace of GOD,
and goodnesse of oure Kyng and Soue-
raigne Magistrate, wë haue notwith-
standing amongest oure selues supreme
inquisitors, who with an arrogancie a-
boue the Pharisies call the other doggs,
and worldlings, not considering belike,
(such is their arrogancie) that this word
worldlyng, or of the worlde, carryeth
wyth it an vnreuerent spyte to the bo-
dy of Thriste, according to that he hym-
selfdoth say, that the world is his enimie,

and

and that he wil not pray for it: Al which condemnation is founded vpon that that the worldlings (as they call them) will not accommodate themſelues to the adminiſtration of the Sacraments in their faſhion, nor floriſh in imaginations and queſtions of ſubtiltie, but are contented in the ſimplicitie of the worde of God, with direction of the holy Spirite to inſtruct their conſciences.

8 Other there be who of their confeſſions, Catechiſmes, Commentaries, and traditiõs, make as it were a fifth goſpel, giuing no leſſe authoritie to their particular interpretations, than if they were of the Articles of Faith, not refuſyng to call all them heretikes, who poynte by poynt do not folow their imaginations, whiche although were good and ſubſtanciall to edifie, yet are they none other thã the breath of men, and therefore vnworthy of cõpariſon with the eternall word.

9 Theſe things (Brethren) with the conſideration of them mouyng no ſmall ſorow in my mind, foreſeing (as it were) the breach whiche Sathan myght make

in

in the house and troupe of God by such a mean, procured me to attempt familiarly one of your brethren and companions in the worke of God, who as he seemed of some superintendence and authoritie amongst you, so I imparted with him the great slaunder growyng to the neighbor churches thereabout by suche differences and dissentions manifestly published, not only by bookes of infamie, but also in iniurious inuectiues, in open assemblies, whome I requested in the name of the Lorde, to exhorte his companions to forbeare their further procædings in suche sort, with discontinuance of their slaunderous order of dooings, altogether unworthy of the ministerie of Chryst. M. Yllyryc.

10 His answer hereuntoo argued his sufficient forwardnesse, complaining albeit ageynst others, and saying that the best meane for accorde, were to bryng in disputation, and to hãdle chiefly the question vpon the Lordes Supper, vpon the diuers and sundry construction whereof, sprong bothe the disorder and dissention: I sayd there was slender hope of present

accord

accorde this way, if bothe the one and other would not diſclaime their ſtout and ſtraunge order in proponing their opinions and interpretations: For (sayde I) if they obſerue no more modeſtie in their wordes than they haue vſed temperance in their bookes and wrytyngs, neyther can the cauſe bee determined, nor the erroure reduced, for whiche reſpecte I accoũt it not out of purpoſe to take a Confeſſion of Fayth, and imparte with the people thoſe Articles wherein wee all agree, leauing the reſte that maye bring likelyhood of diſſention or ſlaunder to the Church.

11 Yerein hee ſeemed to appropue my aduiſe, with perſuaſion that to take the Confeſſion of *Auſpurge* were moſt neceſſarye to enforce thys accorde, ſubſignyng ſuche Articles, as with good conſcience wee myghte receyue, and interprete the other accordyng to oure vnderſtanding, which wee haue already done, with meaning to bring them to light to the edification of the Church, to the ende euery one may ſee that the controuerſy is

not

not so greate as is giuen oute to the people, who being bothe troubled and amazed with suche diuersities, knoweth not what pathe to treade, hearyng some preache that Christe is here, and other saye hæ is not there, but here: The Churche of Chryste is not suche one, but oures is the right Churche: wæ are of Paule, and they bæ of Cephas, and others of Apollo. Alas are wæ baptised eyther in the name of Paule, Iohn, or Martine? Is not onely Iesus Chryst our Redæmer? Is it not in hys name that wæ are baptized and broughte into the Churche? Is not hæ the souerayne Doctoure, graduated not at *Paris*, but in *Paradyse*, whome our Heauenly Father hath ordeyned for our chief schoolemaster with expresse commaundement, to heare him? Why then do wæ sæke so many maysters and forgers of Doctrine? To conclude, I desired the sayde Minister to abstayne from iniurious inuectiues and words of quarel in bookes, with exhortation to his companions to modestie and sæmely temperance in their prechyngs:

also

alſo to perſuade the people to faith, mor-
tification and brotherly charitie: whiche
albeit, they haue not obſerued, but rather
in the contrary haue vſed words of ſlaun-
der in the very Pulpit, teaching by that
mean their audience to imitate their diſ-
orders: And which worſe is, you other
my brethren, euen of late haue cauſed to
be imprinted certein Libels, wherin you
haue reuerſed the names of perſons. and
by conuerſion and change of letters haue
moſt iniuriouſly handled a certeyn mini-
ſter of the Goſpel, calling him a brand of
hell, or ſuch lyke name of reproch, a ſub-
tiltie farre vnworthy your vocation.

12 If theſe matters growe to continu-
ance, it is not to be douted (good brethren)
that the iudgement of God wil not thun-
der vpon our heads, when (beleeue mee)
the liuing God will know how & where
to finde vs, though we be vnder the pro-
tection of greate Princes, for the Lorde
will not leaue vnpuniſhed ſuche inſolen-
cis and miſtakings of his deare Church,
the whiche as hee hath boughte with his
bloud and deliuered from the tirannie of

Ante-

Antechriſt, ſo now ſuch people would eſtſones ſuppeditate and perſecute hir, vnder colour of pietie and inſtruction of certein perſons, whom the Lord hath ſtirred vp to miniſter and ſerue in his temple. And to ſpeake more cléerely in this matter, knowe yée (good brethren) that touchyng Martine Luther, Phillip Melanchthon, with other like men, wée eſtéeme thē true ſeruants of god, to whom as the holy ſpirit hath plentyfully imparted his giftes and graces, ſo haue they laboured with an eruell care both to impugne the abuſes crept into our chriſtian religion, and alſo to manifeſt the truth of the Goſpell of Chryſt: albeit we muſt and do acknowledge them to be no more than mē, and ſo by conſequence ſubiect to be ignorant in many things: for ſo God vſeth to beſtow his giftes and graces vpon men, as the condition of their ignorant nature may ſhew that they bée not Gods vppon earth.

The authoritie of Luther and other Doctors of the goſpell.

13 Beſides that, it hapneth many tymes, that the ſeruants of God do obſerue a certein ſpecial wiſdom, as not willing

to reueale all they do vnderſtande, fearyng theyr audience not to bee as yet capable of ſuche Doctryne, the ſame happenyng euen to Sainct Peter the Apoſtle of Chryſte, who albeit hadde receyued viſybly the holy Spirite, yet hee eſteemed the tyme not yet conuenyent to manyfeſt to the Ieues the abolition of the Lawe, fearyng leaſte by ſuche a meane the Preachynge of the Goſpell ſhoulde be broughte in contempte, and the publication of the ſame hyndered.

The wiſdome of S. Peter.

On the contrarie, Sainct Paule was of opynion, that in a matter of ſo greate importaunce oughte to bee no dreade of daunger, but to make open and publyke manyfeſtation of the lybertie, whiche the Lorde hadde broughte vnto hys Churche. In lyke ſorte wee haue reaſon to preſume, that theſe good ſeruants of GOD, Luther and Melanchon, ſeeyng the greate reſyſtaunce of the worlde ageynſt the preachyng of the pure doctryne, and the abolition of the Papiſtes abuſes, iudged it an acte of wiſe-

The zeale of S. Paule.

Galath. 2.

dome

dome to gyue a little place to ſuche furie of the tyme, and to gayne the heartes of the people gently wythoute makynge them Straungers to the Doctrine of the Sacramentes, wyth expectation from daye to daye of moze proper and fytte occaſyon to reſtoze and bryng in wholly the true exercyſe and vnderſtanding of the holy Ceremonyes, wherein wee maye bee confyzmed by the procædings and degrées of the Doctryne whych wee doe ſee in the Bookes of the ſayde holye men. Foz who can denye that Martine Luther was ignozaunte in many thynges at hys begynning to preache, which the Lozde reuealed vnto hym after, affyzmynge in the wozdes of his owne mouth, that GOD hadde ſent hym, not ſo muche to edifie and reeſtablyſhe the Churche of Chriſte, as to ruinate and batter the kingdom of Antechriſt, wherin he found dayly ſuch chaunge of abuſes vnwozthy to be ſuppozted in the chriſtiã Religion, that in the ende hee proteſted that the Maſſe deſerued to be abolyſhed, whiche Melanchthon in the ende of the

Reade the Epiſtles of Melanchthon to Luther, but chiefly the ſecond.

Reade the beginning of Sleidans hiſtorye.

confeſſion of *Auſpurge*, mainteyned contrarily, profeſſing the Maſſe to be yet reteyned in their Churches. All this notwithſtanding, you (my brethren) of this time, will not as farre as I fynde, agree that the Maſſe is yet reteyned in youre churches, no not in the ſort that the confeſſion of *Auſpurge* propoundeth it: The woꝛds of Melanćthon be theſe: *Falſò accuſantur eccleſiæ noſtræ, quòd Miſſam aboleant: Retinetur enim Miſſa apud nos, & ſumma Reuerentia celebratur, ſeruantur et vſitatæ Ceremoniæ ferè omnes, præterquam quod latinis cancionibus admiſcentur alicubi Germanicæ, quæ additæ ſunt ad docendũ populum*, that is to ſay: Our churches be falſly accuſed in that they aboliſhe the Maſſe, foꝛ the Maſſe is reteined with vs, and is celebꝛated with greate reuerence, with an vſe and obſeruation of almoſt al the accuſtomed ceremonies, ſauing that in ſome places there be certen Canticles in the Dutche, entermedled with thoſe that are ſong in the Latine, and that to teache the people.

What Supper the Proteſtants had in the beginning.

14 Sée (bꝛethꝛen) how you wold now aduow

aduow so godly a reformation of Masse, being assured that such institution is the true heape of vanities inuented by men, and tending to the prophanation and abolition of the holy Supper of the Lord: but if others in the very time of Luther and Melanchthon, haue bin moued wyth the spirite of God, and with a zeale of S. Paule haue resisted such simulation (wel affected notwithstanding to the glorie of God) proueth it therfore in vs any dutie of obseruation of syche Ceremonies, hauing regard only to the authoritie of Peter? God defend. No, let Peter remaine still as Peter, and Martine as Martine, that is to say, as a man that may fayle, and let the spirite of God be encreased by the organs & instruments which he shall stirre vp to manifest the truth of his gospel, whether he be Paul or Zwinglius, or Oecolampadius, or any other of lesse authoritie than they. And for oure partes, such organs & instruments of God, let vs receiue, honour, and haue in singular cõmendation, without persuasion or belief that they be innocẽt, or that they can not

erre, or that they bee not ignorannt of ſome things. Let vs beleeue, that from day to day our Lorde wyll ſtirre vp ſuch lyke organs and inſtruments to aduance hys glorie, and to augment the lyghte of his holy Truth, if our owne vnthankfulneſſe bee not a barre to ſuche liberalitie begon by our GOD.

15 Beſydes (brethren) I conſider the lamentable tyme, wherein thoſe holy men dydde liue, as beeing employed rather to purge and cleanſe the fylthyneſſe of Papiſtrie, than to ſtudie or conſyder of the introduction of the pure Truthe: they were rather vſed in the reſiſtaunce of the furie of Antechriſte and his ſuppoſtes, to flee from one coaſt to an other, to make Apologies and defences, to aunſwer the falſehodes that were layde vpon them by dyuers, and to diſpute wyth the monſtrous Monkes of their Purgatorie and Rogations, than that they had leyſure and quiet libertie to ſearche by meditation the truth of the chriſtian doctrine manyfeſted in the diuine Word. By which occaſion it came to paſſe, that their

wry-

writings were stuffed with so many opprobrious and spiteful words unworthy of the true seruaunts of God, and perfect pronouncers of the gospel of peace, which notwithstanding as we suppoꝛt such infirmities, as hauing regard to so wicked a time: So now that God hath sent vs so many beames of his light, let vs leaue to liue & remaine so blind as in times past.

16 My meaning (deare brethren) in al this discourse, hath not bin to other purpose than to declare the final occasion we haue, aswel one as another, to make gods oꝛ (to say moꝛe truly) idols of our doctoꝛs, & by their occasiõs to entertein vs in parcialities, dissentiõs & debates vpon ẏ matter of our doctrine, to ẏ great slaunder of the pooꝛe & weake cõsciences & notable resistance of the propagation of the church: wherin if the *Corinthians* haue bin rebuked bycause they made Partialities to maintein the renoume of S. Paule, the chosen vessell of GOD, Apostle of Iesus Chryste, Doctoure of the Gentiles, and to speake in one woꝛde, a man indued with most singular and excellent gifts,

howe may God laye it ageynſt vs, who contende, quarel, make continual warre, and (as a man wold ſay) deuoure one an other as Dogges and Cats, breaking alwayes the bonde of charitie, whiche Ieſus Chriſt hath left of ſuche eſtimation:

17 When the Lord would marke his diſciples and childrē of his father, he willed them not to followe the confeſſion of *Auſpurge*, nor the Catechiſme of Martin or of Iohn, but he ſayth: In this men ſhal know you are my diſciples, if ye loue one other: Alas moſte blinde and myſerable that wee are, whileſt wee diſpute of the true or falſe interpretation of the wordes of the Sacrament of vnitie, wee breake the very vnitie it ſelfe: in contendyng whether the wicked, infidell, and vnworthy receyue as well the body of Chryſte in the Supper, as the children of GOD, wee diſfurniſhe oure ſelues of the very Chriſt, and make our ſelues of the number of them that receyue him not at all: in ſerching whether Chriſt come in fleſh, in Spirite, or in Sacramente, we do deprsiue our ſelues of the true communion

The marke of the chriſtians. Iohn. 13.

of

of Chriſt: for he that hateth his brother, Chryſte dwelleth not in him: in ſiftyng curioully whether the body of Chriſt bee giuen to vs in the bread, vnder the bread, or with the bread, we cut oure ſelues off from the true body of Chriſte, and make vs members of Sathan, the father of diſſentions, quarelles, contentions and debates.

18 And for my opinion vpon the matter of the holie Supper, I will ſaye in few wordes (good brethren) what I vnderſtande, leauing to euery one his libertie to folow that which God ſhall teache him. Wée know right well, that ỹ meaning of our redeemer Jeſus comming into this worlde, was to manyfeſt to men the good will of his heauenly Father towardes them: and how his Diuine maieſtie had prouided to remedie the faulte, tranſgreſſion and diſobedience of the firſt Adam, by the innocencie, moſte pure iuſtice, and obedience ſatiſfactorie of the ſeconde and heauenly Adam. And that men mighte be deliuered of the ire and iudgement of God, putting themſelues vnder

Doctrin of the holy Supper of Chriſt.

the wyngs and couerture of thys Soue-
rayne and eternall Sacrificatour. And
The ſumme of the doctrine of Chryſt. for as muche as the Diuine worde doth
ſhewe vnto vs the malediction of men
and tranſgreſſion ageynſte the wyll of
GOD, by wordes taken of our corpo-
rall nourriture, ſaying, that as man hath
eaten the fruite of a tree defended hym
by his Creatoure, and that by meane of
the ſame eatyng, he hath made hymſelfe
enimie of the Lorde: In lyke maner Je-
ſus Chriſte oure Redæmer declareth to
vs by ſimilitude of eating and drinkyng,
the Reconciliation towardes GOD,
that his obedience hath brought vs, as if
he woulde clærely ſay, that Man hauing
eaten of a forbidden Fruite, hathe pur-
chaſed malediction, where as in eatyng
nowe of a fruite giuen him by the hande
of GOD, hee hath wonne benediction.
The fruite and Tree of life whiche we
Chryſt is the Frute of the Tree of life. ought to eate, is euen very hee whiche
bryngeth vs ſuche happie newes, who
wyth hys vertue and power iudicible,
is ſo tyed and ioyned wyth vs by the
meane of Faithe and bonde of his holy
ſpirite,

Spirite, that he entertaineth our soules in spirituall and heauenly lyfe, euen as the breade and wyne nourisheth our bodies in corporall lyfe.

20 Vsyng this similitude the Lorde sayeth in the sixth of Saint Iohn, that he hym selfe is the breade of lyfe, and gyuing lyfe, which is descended from Heauen, and that who eateth of this breade shall liue eternally: That is to say, hee shall escape the Curse gotten by eatyng of the Fruite defended. Hee sayeth also that hys flesh is the true meate, and hys bloud the true drinke: And hee that eateth his flesshe and drynketh his bloud, dwelleth in Chryste, and Chryste in hym, who is oure seconde and Heauenly Adam, within whose bodie it is necessarie wee bee incorporated, or that hee incorporate hym selfe in vs, to the ende that wee maye be able to appeare before GOD, couered with the mantell of his moste innocente flesshe full of all Iustice.

The trew vnderstanding of the words of Chryst. Iohn. 6.

21 And bycause our nature is most dul and farre from the true vnderstanding of these

Cauſe of the celebration & inſtitution of the Supper.

theſe myſteries, oure Redéemer Jeſus is not only content to pʒopounde vnto vs the coniunction which wæ ought to haue with him, by theſe ſimilitudes and compariſons of eating and dʒinking, but alſo hath ſoughte to ſhewe vs by ſome viſible Ceremonie, the very ſame thing that hæ hath taught vs by woʒde, to the end that not only our eares myght receyue the inſtruction of his pʒeaching, but alſo oure eyes fæde of ſome viſible repʒeſentation of that which we ought to be in Chʒyſte, and Chʒyſte in vs, that is to ſay, that wæ be members of him, nouriſhed with hys pʒoper vertue, and that hée hymſelfe is our fœde.

22 Tho this ende (I beleue) that oure ſoueraine doctour Jeſus Chʒyſte, after he had ſupped with his Diſciples, and celebʒated the ceremonie of the Paſcal lamb accoʒding to ẏ law, to ſhew vnto the people and all the Churche to come, a liuely repʒeſentation of the coniunction whiche hée toke with his membʒes by meane of the ſacrifice of his death, reſurrection and gloʒification: He toke bʒead, and hauing giuen

giuen thanks to God his father, he brake it, and distributed it to his Disciples, saying: Take, eate, this is my bodie whiche is deliuered for you: And after hée toke the cuppe and sayd: This is the cuppe of the new Testament, take and drink you all, and doo this in memorie of mée: that is as much as if he shoulde say, to the end you vnderstand what I am on youre behalfe, what remedie I bryng vnto you, what cõiunction it is necessarie you haue with me, and I with you: knowe ye that I am bread broken, offered, and sacrifised for the satisfaction of your sinnes, whiche bread as I am my selfe, so it is néedefull that it be in you, and giue you heauenly nouriture euen as the materiall breade giues you corporall relief. And touching the Cup, vnderstande you, that the same doth shew you the newe Testament and confederation which I practise with you, the which testament shalbe ratified with my bloud, and doo this in memory of me: that is to say, when you shall breake the breade, as I do, haue remembraunce that you certifie and assure youre selues that you

Interpretation of the wordes of Christe in the Supper.

you bée myne, and I am youres, yea youres in ſuche ſorte, as the breade is youres whiche you breake, eate, and digeſte, and the Wyne whiche giueth you nouriture.

23 Nowe (brethren) I beſeche you in the name of our redemer Ieſus, conſider without affection, if the interpretation of this holy Ceremonie and of theſe wordes be true or not: If it bée true, to what purpoſe do we ſearche ſo many queſtions, ſo many ſubtilties, ſo many vbiquities, with other lyke inuentions to entertain the world in blyndeneſſe? To what purpoſe do we trouble the people with viſible ceremonies, with perſuaſiõ ỹ by that meane they may receiue Ieſus Chriſte? We leaue behind vs, alas, & (as it were) altogither buried, the doctrin of penance, Juſtification, regeneration, Sanctification, mortification of the old Adam, & charitie of one to an other, things moſte important and neceſſarie, and in the meane while we employ and beſtow our ſelues and time in the interpretation of certein ceremonies, without the which, god is of power

The ſpirit of god is not linked to outward ceremonies.

power to shewe vs that whiche they doe teach vs. We know also that many holy men be deceased very deuoutly, hauing receyued Chryst, without receyuing the externall signes & visible elements of the supper. And to what ende would it serue me to eate all the bread which is in *Almayne*, giuen by ỹ hands of the ministers with the wordes of the supper of Christ, if I haue not experienced my renuyng, if I haue not tasted my regeneration, if I be not certified that God hath reconciled me with him & receyued me to his mercy, & ỹ by suche feling or taste I do not assure my selfe to haue receyued Jesus Christ:

The receuing of the sacraments serue nothing to such as will not receiue Chryst.

24 This is the doctrine, this (say I) is the preaching which we ought to preach and reprecache, repeate, and remember alwayes to the people, restore to the myndes of the ignorant, and propounde to those that come to learne of vs, not by the subtilties of the right hande of God, vbiquities, and suche like imaginations. This is a thing very miserable in oure tyme, that those which speake of the communication of Jesus Christe, be suche as

least

leaſt proue ſuch a cõmunication in themſelues, a thing to bee ſeene by their writings, for they ſpeake of Jeſus Chryſte, either ſhut within an armorie, or encloſed in paſt within bread, vnder the bread, or with the breade, or from vs by. xiiij. or xv. thouſand iorneys, as though the true Temple of Jeſus Chryſte, is any other thing than the hearte of a faithfull man, and he that ſercheth it without, ſhal both loſe his paines and remayne fruſtrate of his hope.

25 Let vs ſpeake (my brethren) of Jeſus Chryſte and his communication, as people proving and feeling in our ſelues what it is to be nouriſhed in oure conſciences and ſoules, with the preſence & vertue of ỹ ſame, otherwiſe to what vſe will ſerue vs our ſubtill interpretatiõs & particular declarations whiche wée bryng forth: In the ende, the worlde is not ſo blynde, but they can and will vnderſtand and fynde, that we are rather ledde by a ſpirit of ſtomack than of the true zeale of Gods glorie, in the ende euery one will ſée that thoſe preachers ſearche no other

thing

thing than to mainteyne them selues in the friendship of the worlde.

26 But nowe to returne to the confirmation of the vnderstandyng that wee haue giuen to this place of the holy Supper, let vs consyder, that if in all things that Christe our Lorde hath propounded to manyfest the necessitie that wee haue to be in him and he in vs, wee shold serche a presence corporall and fleshly, it should bee (as who say) neuer to come to ende: for in the olde Testament Christe hath bin propoũded to vs in diuers creatures, as a lamb, Manna, Water, Stone, Table, meate, bread, feasts, & other things, as may bee seene by suche as reade the holy Scripture. Yee him selfe in his preachings doth cal him a way, a dore, bread of childzen, a vyne, with other like thinges. Now, if in place where Christ sayd: I am the dore, who entreth not by mee shall not be saued: he had sayd this, I am he, shewyng with his finger a dore, shal we say for al that ỹ Christ hath transformed or transubstanciate him self into the matter of a dore: if our redeemer in place

The vnderstãdyng of the wordes of the holy Supper.

Note the absurditie of the false interpretation of the wordes of the Supper.

where he ſayd, I am the vine and you are the brãches, had ſayd, this am I, ſhewing the vine, and that are you, handlyng the branches, coulde we ſay for all that, that Jeſus Chryſt would comunicate his ſubſtance into a grape, and that the Apoſtles ſhould be tranſnatured into braunches: ſure who were of ſuch opinion, diſcouered ſufficiently his ignorance and infirmitie.

Note the interpretation of theſe words.

27 Notwithſtanding, (you others my brethren) make your principall piller vpon ſuche manner of ſpeakings, and all to make the poore ignorant people beleue that Chryſte hath made promiſe to giue himſelfe with the bread, bycauſe that hauing taken bread, and breaking it, he ſaid this is my body: which woordes (ſimply vnderſtanded) are as much as to ſay, my body which is broken, offered, deliuered, and ſacrifiſed for you, is bread, or like to this bread whiche you breake, eate and digeſt for the nouriture of your body: In like ſort, I being the heuenly bread, ſhal be broken for you, to ỹ end you may haue ſpiritual & eternal life: therfore do & celebrate this, ỹ is to ſay, this breaking and

receite

receite of bread in remembrance of me.

28 To make cõclusion of this matter, I vnderstand that our redéemer Iesus is the frute of lyfe, who hauing put himself on the trée of the Crosse, hath defaced the sinne and transgression, whiche the frute of the trée defended brought to vs: And euen as Adam, hauyng eaten of suche a frute, did make hymself enimie of God: in contrary manner, when wée participate with Iesus Christ crucified, we are receiued into the good fauour and loue of oure Heauenly Father, and that by the onely bountie, merite, and intercession of the self hée, who on the trée of the crosse did constitute hymselfe the frute of lyfe for vs, beyng assured that the participation of that precious Frute is not done either by water, wine, bread, or any other creature whatsoeuer, but by the worke and operation indicible of the holy spirit, who hauing called the chosen and predestinate of God, doeth teache them their sinnes and abhominable transgressions by meane of the presentation of the holie Lawe, hée sheweth vnto them theyr dam-

Comparison betwene the first and second Adam.

Meane to receiue Chryst.
Election.
Vocation.
Penance.

damnation & ſentence of eternall death, the whiche they fæle ſo in their heartes, that by experience they may well aſſure them ſelues, that the ire and wrathe of God hath bin ſo manifeſted to them, that they haue ſwallowed pangs of death, and ſæne before their eyes the throate of hell confounde and deuoure them: there they fynd the frute of the træ of knowledge of good and euill: they ſorrowe and wæpe with a penaunce moſt bitter the miſerable bankets or repaſts whiche they haue taken of ſuch a meate and fruite, not only in the perſon of their father Adam, but alſo with their proper mouth.

The true preparation to knowe Chryſt is to know the neceſsitie wee haue of hym.

29 After that by ſuch means, the holy ſpirit hath abaſed the arrogãcie of man, his pride and preſumption, and ſhewed him by experiẽce the diffinitiue ſentence & areſt irreuocable of the eternal ageinſt ſinners, he beginneth to comfort and giue him good hope, ſhewing him (as a far off) the Træ of lyfe, and the viuifying fruite hanging vpon it, the whiche by little and little, degræ and degræ, fayth and fayth, and vertue and vertue, makes him eate, ſwal-

The faithefull feele the preſence of Chriſt in their hart.

ſwallow and digeſt the heauenly bread Jeſus Chryſt, yea with ſuch experience & fæling, that no meat in the world of how great nouriture ſoeuer it be, is ſo ſenſible in the bodie, as the frute of life (Jeſus Chryſt) is in the ſoules of the faythfull, with ſuch manifeſtation by good workes outwardly, that others may ſee & knowe with what meate they be fed.

30 For when we eate of euery other meate, the body of him that eateth proueth only the preſence of the meate. But in ſuche as eate Chryſt, the true frute of the tree of life, is diſcerned ſuche an example in their perſons, ſuch ioy and pacience in afflictions, ſuch care to mortifie the old Adam, ſuch a renũciation of the things of the world, with affection to the lyfe eternall, that their neighbours and frœndes acompanying them, may ſee that they eat other meate than the deuourers of ceremonies do.

The life of a a chriſtiã ſheweth that he hath Chriſt in him.

31 When they haue truely, eſſentially, and really participated of the bodie and bloud of Chryſte (by faith as is ſayd) of Jeſus Chryſte, all entier, true God,

and true man, they aſſure them ſelues of ſuche a coniunction with him, that they haue no nede to goe to ſearche hym, eyther in ỳ armorie of Prieſts, or betwene the hands of men, to receiue him either with the bread or with the water, as being fully aſſured that Jeſus Chriſt dwelleth in them, and that they be fleſh of his fleſh, and bones of his bones.

32 And yet for all this, they forbeare not to approch to the holy table of the Lord to celebrate the holy Supper with their brethren and chyldren of the ſame heauenly father: Neither go they thither to receiue Chryſte of newe in bread or in wyne, by grace or merite: but their firſt cauſe of going thither is, to certifie to al the church that they are of the number of thoſe ỳ receiue Jeſus Chriſt for their only redemer & ſauior, for their eternal ſacrificator, their chief king, lord, ſouerain prophet & doctor to teach them in al truth.

33 Secondly, they take the holy ſupper as a gage & aſſurãce of the good wil of the heuenly father towards thẽ, the ſame being ſo conſtant & firme, that it wil neuer

change.

change. For euen as God hath promised by othe, that the sacrificator shal be eternal, euen so shall be the sacrificature and sacrifice for expiation of our sinnes.

34 Thirdly, they receiue in ỳ Supper the seale of ratification & cõfirmation of grace, with recõciliation prononoũced by the preaching of ỳ gospell, to the end ỳ by such mean, faith might be augmented in them, seing ỳ God is not only cõtented to giue them ỳ word of reconciliation, to assign his promises with ỳ bloud of his proper sonne, but hath also signed and sealed his Gospell of reconciliation with seales declaring in a wonderfull maner, ỳ very things conteined in the letters patentes and promis of the gospel & happy newes.

35 Fourthly, the faithful see in the holy Supper, as in a table and liuely portrait, the communion and participation which they haue inwardly in their hartes with Iesus Christ, knowing also ỳ al the norriture & spiritual vigor which they see in thẽ comes of the presence of hym whom they consider and beholde figured & represented in the holy and sacred Ceremonie of

the Supper: by meane of which conſideration, they render thanks to the Lorde for the fayth, hope, mortification, & conſtancie whiche they fele to be communicated to them by the power and benignitie of him that dwelleth in them. And by this mean, their faith being augmented, they participate more & more with Jeſus Chriſt once receiued.

Sacrifice of thanks giuing in the holy Supper.

36 Finally they lerne in the holy supper, the vnitie and charitie whiche wee ought to haue one with an other: And ſeing wee proteſt in the receite of the holie Sacrament to be one bodie & one church, members of one ſoueraine heade Jeſus Chriſt, it is good reſon alſo that we lerne to imitate the Sympathia and mutuall compaſſion whiche wee ſee dayly in oure humaine bodies, whereof if one of oure armes bee hurte, the other ſerueth and comforteth it, the feet refuſing theyr proper office to march and go, are content to keape themſelues in bed, to the ende the arme being hurt may bee in reſt, the ſtomacke is ſatiſfied with a ſlender repaſte, to the end to eaſe that part that is diſtreſſed:

Confirmation and augmentatiõ of Chriſt receiued in the Supper.

The holy Supper repreſentes vnto vs a brotherly charitie of one to another.

sed: in effect, euery one of the outward & inward membres, do so accõmodate their office and function to the ease and comfort of the hurte place, that in them may be noted a wonderful harmonie & league of one part with an other, the same also being lyuely representedand expresly recommẽded vnto vs in the celebration of the holy Supper of the Lorde, to the ende that euery one of vs, may with most diligent care, laboure to preserue the vnitie of the body of Christ, and supporting one an other, may learne to couer the faults of our brethrẽ, pardon their wrongs, not to rebuke and exaggerate too muche their ignorances, but rather to interpret them to the best, and to teache them with charitie. Let vs learne in the celebration of the holy sacramẽt, to make vs partakers of the afflictions and persecutions of our brethren, whome we confesse in the receit of the supper too bée the members of Christ with vs.

37 Behold here (in effect my dere brethren) one parte of the spirituall frutes that the children of God receiue in the re-

ceite of the Supper of oure Lorde truly admynyſtred and ſimply vnderſtanded, knowing right well that Chriſte had no other meaning in the inſtitution of thoſe ſacraments, than to manyfeſt by viſible wordes (as Saint Auguſtine ſayeth) the good wil of God towards men, that is, to purge, waſhe, and make them cleane by the water of his grace, and by the bloud of his proper ſon, to conioyn, knit, & incorporate them with him, euen as the meat is made one thing with our fleſh, in ſuch ſort that euẽ as in the exterior preaching of the goſpel the Lord doth offer and preſent to all the world the benefit of reconciliation by Chriſt, in like maner the ſacraments be as a table or opẽ ſhop, wherin the benignitie, mercy & charitie of our God, be expoſed to euery one, offered and repreſented liuely in the tables: And miſerable ſhal they be, who not ſerching the lyfe & liuely refection and true waſhing within, do embrace the corruptible and deceiuable elements, and double miſerable ſhal they be, who naming themſelues Doctors of the truthe, and paſtors of the

troupe

troupe of God, would fede the soules of their sheepe with meates that wil perish and corrupt.

38 But now to return to our purpose begon, I toke occasion (my dere beloued brethren) to write you these few lines, as seing ỹ final frute of my request on your behalf, whē I spake to Monsieur Mathias Yllyricus, who, was sayd to be the Superintendent of your churche, with whō I persuaded very modestly to shew vnto you, and consider himselfe the infancie of this church, persecuted & thretned on euery side, assayled with many enimies, and battred with diuersitie of opinions, with aduise besides, that the tyme was more proper to preache and teach to the people the faythe and hope whiche wee ought to vse to mortifie oure wicked affections, with a regarde of care to enterteine the league of charitie one with an other, thā to impart with the simple and ignorant sort suche debates and questions, as wee haue rayled vppon the matter of oure confessions: Seeyng withal, that such dissentiōs are rather pronounced of a iolitie

The occasion of the writing of this sermō.

of

of the hart to preferre our eloquence, and procure to our ſelues a peculiar eſtimation amongeſt men, than of purpoſe neceſſary for the edificatiõ of our pietie: which albeit he ſeemed to like of, with a diſpoſition to admit and performe my requeſts, yet contrarily, I ſee he is eyther the author or inſtigatour of a confeſſion of faith which you haue ſet a broach in this churche of *Antwerpe*: in which confeſſion, I can not only fynd any one point of ỹ thinges mentioned in my conference with him, but alſo it ſeemes to certen, that you haue raiſed this confeſſion expreſly to trouble this poore afflicted churche. The Lorde of his goodneſſe giue you true knowledge and repentance of that whiche you do: for touching the chiefe point of oure Religion, that is to ſay, Faith, I fynde not in your confeſſion many texts nor places which kindle the heart of man to imbrace the doctrine of Jeſus Chriſte. A thyng whiche I coulde eaſily appointe with my fynger, if I woulde as vainely employ my time in confutation, as I ſee a number do at this day in diſputation: onely I

thanks

thanke GOD, that by other meanes hée hath taught mé the doctrine of his truth: for if at my firste arriuall, I had encountred your confession of faith, to lerne me to be a christian, I coulde not haue much profited in a lesson of fayth so full of questions, debates, and dissentions.

39 Deare brethren, if you will with iudgement reade ouer that, whiche your author hath written in youre name, you shall fynde, that neither Scotus nor any other Sophisters of the Papists, haue so muche endarkned the doctrine of Iesus Christ, nor clad it with so many questions, as certeine of you haue done: wherof (for example) let vs suruey briefly foure certeine points, and that more to reueale the slender edification that their readers may hope for of suche lessons, than to encomber our selues with the confutation of such vanities.

40 Touching that whiche you say of our inheritaunce of the originall synne, and frée will lost, the world it selfe doth declare well inough at this day, that euerie one hath gotten a good lump of the inheritance

Reade the Articles of the confesion of faythe of Yllyrie, the better to vnderstande the articles following.

heritance of the coꝛruption of Adam, and the oꝛiginall ſinne as they call it, neither doe your wꝛytings diſpence oꝛ diſcharge you of your parte thereof. And I beléeue (as you ſay) that men now a dayes haue not any Fréé wyll, ſéeyng it maye bée further beléeued, that there bée a greate manye that haue ſlender ſenſe and well woꝛſe vnderſtanding, as béeing altogether ruled and caried ouer by their affections.

4. Touching the matter of the incarnation of the ſonne of GOD, and redemption of man, I could wel haue pardoned you the obmyſſyon of the ſubtill queſtions you vſe therin, ſearching curiouſly the houſe wherin Chꝛyſt dwelleth. Item, what make we of aſcenſion: oꝛ the ſignification of this woꝛd heauen: oꝛ the right hande of God: ſo that you woulde teach vs the true meane to receiue Jeſus Chꝛyſte into oure ſelues, ſéeing it pleaſeth him, in reſpect of his gœdneſſe, to make his dwellyng in the hearts of the faithful and regenerate. Otherways of what vſe is Jeſus Chꝛyſt to vs being ſo farre

farre from the hart of man as you make hym? B.4.

42 Touching youre place of iustifying faith, I vnderstande not your language, where you say that only fayth, by meane whereof wée take (as of a hande) the benefite of Jesus Chryste to obteine iustification, regeneration and health: and immediatly after you saye, that by the Sacramentes, are imputed and applied to vs the Justyce and merite of Jesus Chryste. B.4.

43 In the doctrine of iustification you say it is a moste harde question to knowe what is that true iustice whiche makes vs iuste and agréeable to God, with atteinement of eternall lyfe: but I had rather that without so many argumentes, confutations, and subtilties, you hadde shewed to the poore and ignorant people, what is the christian iustice, and by what meane she is giuen to vs. B.5.

44 Touching the point of good woorks you say that ỹ woorks which mẽ ought to cal good, are those which God demaũds in his woord, and ỹ those which be regenerat

and

and guided by the ſpirit of God, are they which ſhew the frutes of a good Tree: I beleeue it well, and conclude vpon youre ſaying, that who hath not zeale, loue, charitie, who ſuffereth not all thyngs with pacience, taketh euery thing in the beſte parte, couereth the faultes of his neighbour, and laboureth not to put peace in place of diſſentiõ, can not haue regeneration. And touchyng the reſt of your queſtions, whether good woꝛkes concurre in iuſtification, as a cauſe foꝛmall oꝛ efficient, the ſimple people hath not to do, contenting themſelues with this beleef, that regeneration & faith without good woꝛkes is a mere hipocriſie and thing dead, and that it is neceſſary, that our newe obedience ſerue as witneſſe of oure reconciliation and iuſtification.

45 Nowe (deare bꝛethꝛen) as I am voyde of intent herein eyther to examin oꝛ exaggerate the newneſſe of your confeſſion, and much leſſe to confute it by argumentes, ſo I will leaue to the conſideration of the Reader, your excuſe in cutting off the cõmaundement of the liuing God,

God vnder pretext of certeine gloses and distinctions vnworthy to be vttered: for here we do not dispute whether the commaundement not to make any images of veneration, be a commandement particular, or an appendix of an other, whether it be ceremoniall or morall: but we will here maynteine that it is an audacitie most cursed to cut off from the law of oure God any one word, seeing specially that that summe and content of cõmaundement is so short and compendious, that it conteineth but ten commaundements, the which if God woulde haue abridged, he knew better how to do it than we, and therfore such as vndertake to correct his stile and accuse him of prolixitie, giue sufficient proofe of their abhominable temeritie.

46 But let vs now come to the principall poynt of your debate and auncient question, the which vpon a brauery you seeme to renue vppon euery purpose and place, without hauing respect to the gret slaunder of those that bee weake. First you vtter the summe of your confession of

The opinion of Mathias Yllyricus and his companions touching the Supper.

the Supper in theſe wordes: *Credimus igitur Chriſto affirmanti, quòd corpus & ſanguis eius verè ac realiter in ſacra Cœna adſit, deturq; externo modo accipiendum cum pane & vino, non fide tantùm, aut ſpiritualiter, idq; tam ab indignis, quàm à dignis ſumatur, & contraria docentes, cum Auguſtana confeſſione conſentiendo, damnamus.* That is to ſay: Wee beleeue in Chryſte who aſſureth vs that his body and bloud be truly and really in the ſacred ſupper, and that it is giuen vs in taking it outwardly with the bread and wyne, not only with faith and ſpiritually: the which body is eaten as wel of the vnworthy, as of thoſe that be worthy: And thoſe that ſhall teache the contrary, wee (ſticking to the Confeſſion of *Auſpurge*) do condemne them.

47 See here (my brethren) your goodly entrie of ỹ article of your Supper, which we may, not improperly, liken to that of the newe inquiſitors, who condemne, anathematize, excommunicate, and call Heretikes, and confounders of ỹ church, all thoſe whiche receiue not their confeſ-

ſion,

sion, which me thinke you do also as of purpose to mayntayne youres of *Auspurge*, as though it were a fyfth Gospel or newe Symbole of the Crede. What shall wee saye (brethren) to these matters: haue you no shame that men of good iudgement and vnderstandyng, shoulde reade suche haultie and raishe wordes: Who are they that haue set the authour of the Confession of *Auspurge*, or that of yours in suche authoritie or degree of the Churche, that they may pronounce Sentence of damnation ageynste suche as wyll not admit theyr interpretation vpon a place or Text of the Scripture: What is hee of any iudgement at all, who wyll not feare to forsake the tyrannie of the Papistes, to enter into an other, almost of lyke condition: Wee call the Pope Antechryst, tyraunt and butcher of mens consciences, bycause that without libertie to heare men speake, he condemneth and excommunicates them, and yet your doings are nothing inferior to his crueltie, in pronouncing condemnation, not onely ageinst your enimies,

but alſo ageinſt ſuche as you receiue for youre brethren and companions in the worke of the Lorde, and who no leſſe for the duetie of Chriſtians, than to take away the ſlaunder from the Churche of Chryſte, do ſearche by all theyr poſſible meanes tw lyue in loue and friendſhip with you.

48 I could willingly ſay to the author of your confeſſion, as the Apoſtle ſayth: my brother, my frend, what art thou that condemnes the ſeruãts of an other? Who hath giuen thée ſuch power? Art thou his redemer? Art thou his iudge? Art thou he in the name of whome he hath bin baptiſed? Hath he not a maiſter, who, if he fall wil raiſe him agein, and hath the power to do it? But of what purpoſe are theſe words, when we finde our harts ſo hardned, that wée féele not at al the very chaſtiſements, which God lets fal vpon our heades. Rom. 14.

49 Let vs marke and conſider what miſerable iſſues our preachings, confeſſions, wrytings, and commentaries, bring forth: Let vs alſo behold what frutes are brought

brought to oure audience by oure words, what reformatiõ of life in our churches, wherin raign still wãtõnesse, lubricities, gluttonies, dronkennesse, vsurie, deceits, with a thousãd such like vices, which we let passe, making our selues many tymes (by winking) companions to those that commit them, swallowing (as oure Sauiour Chryst sayth) the Camels, and after passing by the cloutes the litle gnats, which meaneth that we pronounce condemnation ageinst such who pierce not the subtilties of oure interpretations in Chrystes Supper: making small reckening of the crimes and dissolutiõs which are committed dayly afore oure eyes. I pray you what may meane so many sorts of cõmunications of Christ, the one physicall, and an other mystical, an other spirituall, and an other sacramentall, togyther also with those whyche you put in your confession, the one common both to the good & to the euil, when they say, this is my body, and the other, when they say, Do this in remembraunce of me. Those with such like cõmunications of Christe,

Yllyricus in the text of his admonition maketh .4. sorts of communications of Chryst.

wée neuer learned in the woꝛde of God, but of the contrary, wée knowe foꝛ truth that there is but one mean to receiue Ieſus Chꝛyſte, and haue communication with him, that is to ſay, liuely faith, and that accompanied with repentaunce and penance of our ſinnes paſſed, & newneſſe of life to come. I would to God we were wel taught and exerciſed in this manner of communicatiō of Chꝛyſt: foꝛ touching the reſt, what aſſuraunce may wée take of the doctrine of youre article, whiche is not dꝛayned out of the woꝛd of God, but rather of the interpꝛetations of men? I pꝛaye you ſhewe mée where it is that Chꝛyſte affirmeth, that his bodye and bloud be truely and really in the bꝛead, vnder the bꝛead, oꝛ within the bꝛeade of the Supper, and that he giueth hymſelfe to bée eaten exteriozly with the bꝛeade and wine, the ſame being not done not onely by Fayth, oꝛ ſpiritually, but that he is eaten as well of the vnwoꝛthy as thoſe that be woꝛthy.

Meane to receiue Chryſt by only faith.

So Me thinks (deare bꝛethꝛen) that, ſeing you wil be eſtæmed ſo diligent in the obſer-

obseruatiõ of the wordes of the scripture, as preferring nothing which is not drawen out of the same, it is necessary you knowe, that in al your article there is not one word of the wordes of Christ: but we knowe that both he himselfe and his apostle teacheth vs the contrary, saying, that the vnbeleeuing and vnworthy can not possesse Christe, nor be membres of him, seing they haue not a mouth of fayth to receiue him.

What cõiunction betweene Christ and Belial.

2. Cor. 6.

51 Besides, I see that your very confession doth not accorde at all, with that of *Auspurge*, wherof you make so greate a buckler, no lesse to maynteyne you in the good opynion of the worlde, than to bryng your selues in, vnder the protection of princes and potentates, who at the beginning, vsed very wisely and christianlye the presentation of this Confession. For the wordes of the Authour bee these, Article. 10. *De Cœna Domini docent, quòd cum pane & vino verè exhibeantur corpus et sanguis Christi, vescentibus in cœna domini*, that is to say: Touching the Supper of the Lorde, they teache, that

with the bread and wine be exhibited the body and bloud of Chryſte, to thoſe that eate the Supper of the Lorde.

52 In theſe wordes the Confeſſion of *Auſpurge* make no mention to receyue the body of Chriſte really and exteriorly, as you ſay in youres, neither make they mention at all that the worthie and vnworthie do receiue it.

53 But herevnto you ſay, that we haue not the true and incorrupte confeſſion of *Auſpurge*, but that you haue certein Copies and exemplaries thereof beſt corrected, whiche you follow in your doctrine: is it poſſible (brethren) you ſhoulde be ſo negligent in the correction of your confeſſion wherof you make ſo great value: I am not of opiniõ that the princes Protestãts wold ſuffer to be printed in their townes, articles of their confeſſion, contaminated and imperfect: truly you trouble greatly the world: for if thoſe which folow not your confeſſion, be condemned by your ſentence, and you onely haue the true copie of this confeſſion, wée muſte thẽ neceſſarily come to you as to a ſpring

or fountain of truth and helth: some may say (as in derision of those things,) that wee must come on pilgrimage to searche your registers and bookeshops, as in tymes past they went to *Ierusale, Rome,* or *S. Iames,* Oh good God, what mockerie, what presumption of people? But, to preuent you of cause of complainte ageynst vs, and that your incõsideration be more manyfestly discouered, we will recite the article of your incorrupt cõfession, which as you say to be reserued with you, so you shall fynde it beareth not a worde of that which you haue vttered.

54 Youre wordes be these: *Sequimur igitur in hac controuersia sententiam decimi articuli Augustanæ confessionis: porrò articulus ille decimus ita habet in incorrupta confessione, quam sequimur: De cœna Domini docent, quod corpus & sanguis Christi verè adsint, & distribuantur vescentibus in Cœna domini: & improbant secus docentes.* That is to say: Wee followe in this question and debate, the aduise and sentence of the tenth Article of the Confession of *Auspurge,* which tenth article is writen

See the confession. H. 2.

in this ſorte, in the confeſſion whiche we followe, whiche is not corrupted: It is taught, touching the ſupper of the Lorde, that the body and bloud of Chryſt be truly preſent, and bée diſtributed to ſuche as eate in the Supper of the Lorde, neyther are they approued whiche teache other wayes.

55 Nowe (brethren) I pray you ſhew mée where it is that you finde here your realities, and vbiquities, or that the vnworthy do eate the body of Chryſt, with other ſorts of doctrines whiche you haue preferred, and wold authoriſe them with the confeſſion of *Auſpurge*, whyche notwithſtanding, wée wyll not receiue as a rule of our Chriſtianitie, and muche leſſe the Confeſſion of any other man that is vppon earth.

56 We wil be chriſtians, and ſo be called, we wil follow the confeſſion of faith, whiche oure GOD the father, and Jeſus Chryſte his Sonne haue lefte vnto vs: that is to ſays, the dyuyne worde in the olde and new Teſtament, as the ſumme of oure Religion: We receiue

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the ſimbols of fayth receiued of olde time in the Churche: we haue not bin baptized in the names of Martine, Zwinglius, or Caluyn, but in the name of the Father, the Sonne and the holy Ghoſte: by whiche meanes, wee deteſte and abhorre all thoſe names and ſurnames of Partialities, that is to ſaye, Martiniſtes, Zwinglians, and Caluiniſts, with other like, knowing very well that GOD is greately diſpleaſed with ſuche ſeparations and partialities in the doctrine of religion: And I wiſh with al my hart, that the doctours whiche haue taught here before, and ſuche as at this day doe preache the Goſpell, were of more modeſtie and wiſdom, and purely conſecrated to ſearch the glorie of the Lorde, and not theyr owne proper prayſe: then ſhould the people bee in more lybertie of conſcience, and the worſhippers of one onely God, and not of mortall men, ignorant and blynde, who, makyng them ſelues as Idolls, doe deſire to bee followed and holden in greate admyration: I would in God that euery one would ſay with

Saint

Saincte Iohn the Baptiſt, it is méete that Ieſus Chriſte be exalted and magnified, and that I be diminiſhed and vnknowen: it is to Ieſus Chryſt, to whom we ought to ſend the poore ſoules, deſirous to fynde knowledge and iuſtice, and not to youre confeſſions, inſtitutions, catechiſmes, or commentaries.

57 For the reſte (brethren) you ſéeme to complaine of the greate diuerſitie of interpretation that many haue pronounced vpon the wordes of the Supper, which partely I can not denie, bycauſe many deſirous to make their church apart, doe raiſe a value or eſtimation of them ſelues among their audience, with pretence to celebrate theyr owne names: from whence it proceéds, that hauing but one truth, and one ſimple intelligence in the wordes of Chryſt, all ſuch as digreſſe from the ſame, to vſe ſome ſtrange and new order, do euery one bring into the churche his innouation.

58 But I beſech you conſider, whether amongſt thoſe that receiue the tenth article of the confeſſion of *Auſpurge*, there be

any

any diuerſitie of interpretatiõ, to the end that if you will haue all the worlde (for the eſchuing of the condemnation of your ſentence) to followe your confeſſion, you firſt labour to eſtabliſh an accord amongeſt your ſelues, and then euery one will deliberate vppon that he hath to doe. For you being deuided amongſt youre ſelues, and of diuers opinions, we are ignorant in the part we ought to follow to eſcape your condemnation.

They of the Confeſsion of Auſpurge agree not amongſt themſelues vpõ the words of the Supper. Reade the boke named Antitheſe, of the true and falſe expoſition of the tenth Article of the Confeſsion of Auſpurge, the Author of the ſame is Sybran Andreas.

59 Firſt you know well that Mathias Yllyricus, whom I thinke to be the author of your confeſſion, is not of opinion with thoſe that haue compoſed and preſented the confeſſion of *Auſpurge*, and you and he are not ignorant of the contentions, debates and diſcentions, which be euen till this day betweene him & others: All which I will not here repete, bicauſe my

my intente is not, to kindle the coales of diſſention, but rather to quenche them, I will not bryng to lyght the faultes of others, but rather couer and hyde them, albeit it is eaſye for euery man to ſee, bothe howe thyngs haue paſſed, and how they are nowe vſed, and that by Bookes that are printed.

Touchyng the diſſention of M. Yilyricus with Ph. Melanchthon, and thoſe of the Confeſsion of Auſpurge, reade the Epiſtles of Melanchthon in many places, but chiefly the page. 452. Alſo the Actes Synodals imprinted in the yeare. 1559. Alſo the anſweres giuen to the Legate of Saxon by Ph. Melanchthon.

60 Touching the breaking & bruſing of breade, you ſee I am ſure, that in thys towne of *Antwerpe*, the Miniſters be not of accorde. I leaue aparte the truthe of the Queſtion, which you call indifferent, notwithſtandyng that the inſtitution of the Lorde beareth by manyfeſt wordes, the breaking of the bread. S. Paule calleth ỹ holy Supper the breking of bread, which alſo all the auncient church do approue: And for my part, I am of opinion that

that in the ceremonie of the holie Supper, the breaking of breade oughte to bee obserued, as signifying and assuring to vs that Iesus Christe was offered broken for vs: for the rest, as when Christ celebrated the supper, whether the bread he had then betweene his hãds, was great or little, I leaue the decision of that question to Monsieur Mathias Yllyricus, who sayth that Iesus Christe in the Supper, brake the bread, bycause the cakes were too great, and hee had not made prouision of litle waffernes as we vse, so that necessitie forced him to breake the breade without hauing intent to teach vs any thing by the breaking of the bread. Seeke the confession. K. 10. & 11.

61 The Churches of the moste noble prince elector and Countie Palatyne, receiue the confession of *Auspurge*, and yet in youre Catechisme you teache that the vnfaithful and vnworthy do not eate the body of Christe in the Sacrament, the which is ageinst youre article, and consequẽtly ageinst the confession of *Auspurge*.

62 The diuins of the renoumed prince of Hesse haue receiued the confession of

Auspurge,

Auſpurge, and yet Andreas Hyperius doctour of the vniuerſitie of *Marpurge*, belongyng to the ſayde Prince, receyued the Confeſſion preſented by the Straungers out of the towne of *Weaſell*, againſt which cõfeſſion Heſhuſsius his companions and yours, haue raiſed many debates, to baniſh from the countrey ſuch as folowed the ſayd confeſſion, the ſame arguing manifeſtly, that you and your companions be not of accorde with the churches of the ſayd prince.

63 Iohannes Pincerus, a man lerned no leſſe deuoute as you knowe, albeit he receiued the confeſſion of *Auſpurge*, wit notwithſtanding, a boke againſt the ſayd Heſhuſsius, refuting the opinions of the Supper, and other thyngs, the whiche Heſhuſsius nameth him ſelfe to be of the confeſſion of *Auſpurge*, and youre adherent and confederate to maynteyne this diſſention.

64 In the yeare 1565. The right noble prince elect of *Saxon*, preſented to the vniuerſitie of *Wittemberge*, the writings of Brentius & Iames Andreas, as vpon meaning

ning to examin them touching their opinion of the Supper, wherevnto the vniuersitie answered, that the sayd Brentius and Andreas, vsed in this matter diuers and sundry orders of speche, bothe newe, daungerous, and altogither vnknowne to the auncient Churche, that is to say, that the humanitie of Christ was dispersed into euery place: that the humaniti of Christe was Creatour of all things, that Iames Andreas confounded the communication of languages or properties in the person of Christ, and that they feared that the vniuersitie of *Tubinga* and the church of *Wittenburgh* were troubled with these innouations of doctrin, exhorting them to ceasse from suche disputations, with contentment onely to beleeue that the words of Christe be true, when he sayeth, this is my body. Nowe my brethren, what part I pray you, should wee followe, seing both the one and the other be of the confession of *Ausspurge?*

65 Paule Eberus denyeth expressly, that the vnworthy eate the flesh of Christe, who being of the confession of *Ausspurge*,

doth neither agrée with you, nor yet with Brentius, who mainteyneth, that Iudas (in the Supper) did as well receiue the body of Chryſt, as S. Iohn, or S. Peter.

66 The eight article of the confeſſion of *Auſpurge*, doth teach, that the vnfaithfull are not members of the churche, and therefore receiue not but the outeward ſignes of the Supper. So that when you ſay that the vnworthie receyue the body of Chriſt, you are there contrary to your owne proper confeſſion. I pray you what coniunction is there betwene lighte and darkneſſe? What aquaintance betwene Ieſus Chryſte and Belyal? No, let vs rather remembre and reteyne that which the Prophet ſayeth, that God loueth not the wicked nor their wickedneſſe, neither ſhall the vngodly dwell with him.

67 Phillip Melanchthon, author of the confeſſion of *Auſpurge*, in the apologie of the ſame confeſſion doth teach, that the participation of the body of Chryſt is receiued of the faithfull by the meditation of his benefits: then to receiue Chryſt, it is not nedefull to gnawe hym or breake

him

him with our teeth. Besides, the wicked which haue no meditation, nor godly recordation of the benefites of Christe, although they chaw the bread, yet can they not receiue Christe by the saying of the same Author, to whome your doctrine is contrarie in this poynt.

68 Martine Luther hath bin esteemed a good interpreter & vnderstander of the confession of *Auspurge*, and yet he saith that the very iuyce and mary of the holy Supper, is to receiue an assuraunce of the remission of oure sinnes by the sacrifice of Christ. Those then that say that the vnfaithfull and vnworthy receiue the bodye of Christ, which is the iuyce and marow of the sacrament, be contrary to the said doctor: and by consequent, to the confession of *Auspurge*, the which you do in your Article.

69 The Duke of *Witteburgh*, wylleth and meaneth that his cõfession agree with that of *Auspurge*, and yet the article of the Supper in his confession is interpreted by the words of Ezechiell, saying, this Quarey or tyle is the towne of Ezech. 4.

Ieruſalem &c. That is to ſay, doth ſignifie or meane the towne of *Ieruſalem* &c. Who then will not receiue this place in the interpretation of the Supper, diſagreeth with the confeſſion of the ſaid prince, and by conſequent, with that of *Auſpurge*, amongſt whom is *Kemnitius*, who reiects wholly this place in the matter of the ſacraments.

70 Touching this word (vnworthy) and who ought to be called ſo, you be not of accorde: for Heſhuſsius your companion, with large arguments goeth aboute to proue that the faithful cãnot any way be called vnworthy. *Kemnitius* (in the cõtrary) mainteineth that the place of S. Paule treating of the vnworthyneſſe of ſuche as receiue the Supper, ought to be vnderſtanded and interpreted by the other place of the Goſpell, where the Centurio ſaith, that he is not worthy that Ieſus Chryſt enter into his houſe, as ỹ auncient doctors haue interpreted it. Which of theſe ſhall we beleeue, ſeeing they bee of contrary opinyon, and yet bothe the one and other followers of the cõfeſſion of

Auſpurge?

Auſpurge?

71 The.xiij. Article of the confeſſion of *Auſpurge*, teacheth that the lauful vſe of the Sacrament demaundeth neceſſaryly Fayth, without whiche vſe, the Sacrament is no Sacramēt. Thoſe then which haue not faythe in the adminiſtration of your Supper, haue not alſo, neither ſacrament noꝛ body of Chriſt, and therfoꝛe the Communion that the vnwoꝛthy doe make, reſiſtes your owne confeſſion.

72 The.xxj. article of the confeſſion of *Auſpurge* ſayth, that foꝛ the difference of ceremonies & traditions of men, a man oughte not to accuſe the other churches, and much leſſe condemne them of erroꝛ, noꝛ call them aduerſaries, who are of a contrary opinion: And yet you (my bꝛethꝛen) call the other Miniſters of thys churche, aduerſaries, enimies, aud people cut off from your companie, bicauſe they do not blyſſe at the aulter the bꝛead afoꝛe they do diſtribute it, with obſeruation of other ceremonies that are of cuſtome in your Supper.

73 Touching this woꝛd (with) when

you ſay the bodye of Chryſte is receiued with the breade, you are not of accorde: for certeine of your confeſſion affirm that Chriſt is encloſed within ỹ bread, others, vppon the bread, others, as the fire within the hoat water, others, as the fire with in the burning iron, others, as the grange or houſe within the letters or wordes of contract: in effect, who woulde recite all the ſimilituds and interpretations which they of the confeſſion of *Auſpurge*, haue made vpon the wordes of the ſupper, and all to maynteine the doctrine of the preſence of Chryſt linked with the exterior elements, ſhould finde the diſcourſe long, and the matter of ſmall purpoſe. In the ende, Iohn Alaſco, ſuperintendent of the Church of London, being in the Church of *Franckefort*, and ſeing ſuch diſſentions tending rather to diſſolue the vnitie of the Churche, than to redreſſe it, is of opinion, that, that worde of the confeſſion of *Auſpurge*, where Chryſte is receiued with the bread, ſignifieth, that when the faythefull eate the breade in the Supper with their corporall mouth, their ſpirite

with

with the mouth of Faith receiues Iesus Chryste, whiche is on the ryghte hande of GOD. And suche interpretation of this worde (with) was receiued of the Senate of the towne of *Franckefort*, as a declaration agreeing with the confession of *Ausburge*, whereby the poore straungers whiche are withdrawne thither, lyued in peace and quyet, vntill by reason of other quarels, this Question was eftsones renued, by whyche meane they became in effecte, the cause of the dissipation of so flourishing a Church. There be also amongest you that saye, that the bodie of Chryste is presente in the Supper, as Iesus crucified, was present to the eyes of the Galathians, and as the daye of Chryste was present to Abraham: and yet are they receiued into the companye of those whiche maynteyne the Confession of *Ausburge*. And bycause Hesshusius, being at the vniuersitie of *Hidelbergh*, made himself enimie to this interpretation, & troubled the church with debates and questions, it is sayd, he was banished from ỹ sayd vniuersitie, like as

diuers haue already put in wryting many things belongyng to this diſſention, and others which we haue mentioned.

74 Beholde (bretheren) one chiefe occaſion muche hyndring many men to embrace the true religion, and to bring theſelues into youre aſſemblie, as ſeing amongeſt you ſo great diuerſitie of opinions. And for youre partes, touching the matter of the Sacramentes, you purſue them ſo eigerly, ſo ſharply, and with ſuch animoſitie and ſtomacke, that the very blynde themſelues diſcerne in you, more deſire to obteine victorie, than zeale of God to inſtruct youre ignorant brother. For when we haue a direct wil towards our neyghboure, with a liuely touche of compaſſion of his ignorance, and haue a chriſtian deſire to manyfeſt vnto him the truth, we do not procæde by iniuries, excomunications, nor condemnations, the ſame being in dæde the very effectes and motions of a contentious and arrogant ſpirite, with a minde full of felonie. But of the contrary, we vſe ſwæte and ſofte wordes of inducemēt, with perſuaſions

of

of modestie, as knowing assuredly, that man is a kynde of creature so fierce of stomacke, as hée is not to be qualified otherwise than by gentle admonishment, and specially in the case and question of his religion, which hauing hir true foundation in the bottom of his hart, it is impossible to plant persuasions of Religion afore we haue ouercome and gained that place with gentle allurements, and then with frute, to plant there the doctrine of faith. Besides also, you labor vs greatly to enter into disputation in this churche vpon the poynt of the Supper, which we will not refuse, so that it may be done in good order and with the consent of the state: we would also that you agrée first amongest youre selues, to the ende wée might knowe what part to mainteyne: Wherin albeit I can not but feare, that your intent was rather to search matter of triumph without victorie, with occasion to sende of youre bookes to the nexte fayre of *Frankefort*, than of a zeale & pure affectiõ to pacifie this afflicted church: toward which God graunt vs the zeale of

his glory. And I pray you, of what purpoſe wold it be to vs vpō the diſputation to agrée with you: ſeing that by ſuch meanes, we ſhold fal into ỹ euil will of a great parte of the princes Protestantes of *Germanie*, who abhorre already the opinions you haue vttered of the perſon of Chryſte to bée in the preſence of the Supper: by the ſame mean alſo, we ſhould make our ſelues companions and adherents to Yllyricus, youre Superintendent or author of youre confeſſion, who is hated of the moſte noble Churches and Vniuerſities of *Germanie*, and chiefly in *Wittenburgh*, who hath bin ỹ mother nourſe of the firſt Protestants. Theſe things conſidered, I ſée neither order to diſpute, nor reaſon to come to accord with him & his adherēts.

75 The ſeconde poynt, wherein I requeſted Mathias Yllyricus and you to take ſome paynes, was, in the doctryne of mortyfication, a thing moſte neceſſarie for this lamentable tyme, wherein wée ſée ſo manye Epycures, ſo manye Libertines, ſo many Atheyſtes and people abandoned to all fylthyneſſe and diſ-

ſolution:

ſolution: of which ſo principall a matter you touch not one word in all youre confeſſion, but rather with youre vnbridled order of proceding, ſhewe to the people greate example of immortification. By the whiche, thoſe that haue iudgemente in ſpirituall things, may ſee that youre doctrine and Scripture is not a doctrine taught by the Spirite of GOD, and receyued in his ſchole: but rather certeine textes and propoſitions gathered oute of the papers and Bookes of others, who (peraduenture) haue proued better than wee, that whiche they haue taughte and left in writing.

76 The laſt part of my requeſt to M. Yllyricus was, to exhort you to enterteyn a charitable and louing vnitie, to the end al the church might bee edified, as wel by the one as the other, which he hath done quite cõtrary in your confeſſion, as witneſſeth ỹ words of the.xvy.article in this ſort: *Quòd aduerſariorum cœna impiè celebretur. Si quis hactenus dubitauit, vtra ſentẽtia ſit verior in ſacramẽtaria controuerſia, ille ſanè vel ex ſolis ipſorũ agendis ac formulis*

ſacra

ſacræ communionis, & ipſa praxi cœnæ ſtatuere haud difficulter poterit. Tantis enim corruptelis, ſacrilegijs, in tã ſacroſanctis myſterijs graſſantur, vt citra horrorem ac tremorem eas prophanationes pia mens cognoſcere non poſſit. Eas igitur vaſtationes ac violationes tanti myſterij hic breuiter exponemus, vt ſibi puſilli Chriſti cauere à tantis piaculis & ira Dei poſſint. Multis ergo modis eorum liturgia impiè peragitur. That is to ſay: If any by the things aforeſayd be yet in doute, not knowing whiche is the trueſt opinion in the matter of the ſacramentes, he may eaſily bee certified of a truth, in beholding their actions and ceremonies in the celebration of the communion: for there be ſo many corruptions and ſacrileges in ſo holy myſteries, that a Chriſtian mynde can not beholde ſuch prophanations withoute horror and feare. Wee wyll then declare briefly in this Epiſtle, the diſtructions and violations that ar cõmitted in ſo gret a myſterie, to ỹ end the litle ones of Chryſt may ſtand vppon their garde ageinſt ſuch execrable crimes, but ſpecially ageinſt the

A ſharp poynt of M. Yllyricus in his confeſſion.

ire of God. Their ceremonie of the Supper (that is to say, of the sacramentaries as you call them) is celebrated with impietie in many sorts. First you say, that we make no benediction vpon the bread. Secondly, in that, that when we giue the bread, we exhort those that receiue it to haue remembrance of Iesus Christ broken, offred, and sacrificed for oure reconciliation to the heuenly father, and satisfaction of our sinnes with the diuine iustice. Thirdly, bicause that in this, wee seeke to be followers of Iesus Christ, who celebrating the Supper, sayd to his disciples: Take and eate. &c. Fourthly, you accuse vs in that wee forget in the Supper the words of consecration. Fifthly, for that wee pronounce not the wordes of consecration, to the ende the bread may perceiue our voice, with vnderstanding of the word of God, conuersion into the body of Christe. Sirtely, you accuse vs bycause wee persuade the assistantes, not to settle their eyes vpon the consideration of the visible & exterior elements, but rather raise our myndes and consideration

The preachers of the confession of Auspurge accuse the other ministers.

ration to Jeſus Chriſt, the true heauenly bread for the nouriture of our ſoules, who being alredy immortall, is glorified vpon the right hande of the Father. The ſeuenth impietie which you ſay we committe, is, That wee tell the aſſiſtauntes that they take the breade and Wine in remembraunce of Jeſus Chryſte. In the eyght, you ſay wee fayle, in that wee vſe the wordes of Chryſte, ſaying: Take and eate, and haue remembrance of Jeſus Chryſte employed for you, wherein according to your ſcoffes of cuſtome and poeticall ſleightes, you make vs like to the Beguiars and Beguines, when they feede in their repaſtes. The Lorde pardon you ſuche orders of teaching to your neighboures, and reueale vnto you the modeſt grauitie which he demaundes in thoſe that profeſſe themſelues paſtors of the ſheepe, and pronouncers of the goſpel. Ninthly, you blame vs in that we do not counterfet Jeſus Chriſt as the prieſts of the Papiſts do, as obſeruing not point by poynt, and worde by worde, the ceremonies that he made, and ſpeake not in the

ſame

ſame order the words which he pronoũced. Your tenth and laſte accuſation is, in that (as you ſay) we rob deceitfully the ſupper of the wordes of conſecration, by mean wherof the body of Chriſt ought to come thither, and yet we ſay to the aſſiſtãts that they receiue the body of Chriſt.

77 Behold (deare brethren) one part of ỹ accuſatiõs wherwith you haue charged vs touching the matter of ỹ Supper, wherunto I will not anſwere, as being things ſo vayne & of ſo ſmall importance, that there is none participating with either pietie or godlineſſe, which accõpt not the time loſt, or at leaſt euil employed in the debate of ſuch things, for as the Lord hath made vs once to vnderſtande (by his grace) what it is to receiue Chriſte, and that wee haue felte the frutes of his preſence, ſo all youre accuſations and Argumentes of perſuaſions to the contrarie, are but ſuperfluous. And therefore in place to make you anſwer, and fal into the fault which I ſee in many, who do nothing in all the tyme of their lyfe, but diſpute and debate, I will praye to that

good God to giue vs all a grace of partici-
pation with his light, whiche chaſeth a-
way all darkneſſe of errour & ignorance.

78 I pray you what frute can procede in writing a new booke of the queſtions and differences, that theſe .xxx. yeares haue bin ſo ſharply argued, and yet without profite. Would it be any other thing than in cauſing to bee reprinted ſundrye repetitions, to fil the faires of *Frankefort*, and ſet the bookeprinters on worke? A vanitie moſte greate, and yet followed of many men of knowledge, who, deſirous by theſe meanes to borrowe themſelues an eſtimation, wiſh that the world knew that they haue ſuch a facilitie to compoſe bookes, that in one euening after ſupper, they can write as many quaires, as may ſuffiſe a ſpedie Printer to imprint in a weeke. Conſidering (alas) not at all, that the deuotion of a chriſtian conſiſts not in wordes, nor in the multitude of papers & bookes, but in the true feare of God, accompanied with liuely faith and carefull mortification, with ſtudy, by all our poſſible meanes to preſerue the league of

chari-

charitie one to an other, giuing ỹ worlde to knowe, by our lyfe and example, that our confession is the better.

79 I coulde haue wished (deare brethren) that where in your confession, you haue disgorged so many iniuries at your pleasure, ageynst suche as desire your wealth and honour, at the least that you had giuen a shew of a christian modestie. But it seemeth that in this vncharitable shewe, you had a desire to declare an euident witnesse of the hate and euill will you beare ageinst your neighbours, and that without any iust occasion in them: calling them aduersaries and enimies, prophanors of the Supper of the Lord, and darkening with corruption the words of S. Paule. You call them sacramentors, people that know not what meaneth the ascention of Chryste, what is his ryghte hand, nor what is glorification of the humanitie of the Lorde, with other lyke things.

80 Let vs leaue, let vs leaue (good brethren) such maner of disputation, and let vs forget to mainteine oure owne inter-

pꝛetation: yea let vs ſearch the edificati-on of the churche of Chꝛyſte, and not our owne gloꝛie. Let vs ſtudie to leade men by our pꝛeachings to Jeſus Chꝛiſte our Soueraine Doctour, and not to followe neither the cõfeſſion of *Auſpurge*, the Catechiſme of Martine, noꝛ the interpꝛetations of Iohn noꝛ Peter. Let vs make it knowne to al the pꝛinces and potentates of *Germanie*, that all thoſe queſtions bee baniſhed, & wee in deſire to liue in reconciliation and friendſhip: And let not the weake haue occaſion to ſay, that we ſerue moſt as matches & bellows, to kindle the hearts of ſuch perſonages, to make them ſhew thẽſelues enimies of thoſe who cõfeſſe one ſelf Goſpell of Chꝛyſt with thẽ.

81 Truly the doctoꝛs, paſtoꝛs and miniſters of the Goſpell, ought to be ſuche now, as by woꝛd and wꝛiting, to become ſuters to the Pꝛinces Pꝛoteſtantes, to take into their pꝛotectiõ, and vnder their wings, the churches which the Loꝛd hath ſtirred vp in theſe lowe Countreys, and that they may become humble interceſſoures to the king of *Spayne*, oure ſoue-

rayne

raine Magistrate, for pitie ouer his poore and most loyall subiectes, who without any offence vnto the maiestie of their Prince, bee persecuted, murdered, afflicted as seditious and rebells, and handeled with more crueltie than may bee beleeued but of suche as haue seene it.

82 In the meane whyle, wee triumph in the chaire, with bestowyng here and there, captious Inuectyues, callynge some Caluinistes, some Sacramentors, some seditious and rebelles, breakers of Images with other lyke. Wee sende oure Confessyons stuffed wyth Iniurious matters, debates, and quarrells, to the Princes of *Almayn*, to the end they may see what valiant champions we are on this syde. And howe (at the least) the Confession of *Ausburge* triumpheth in the towne of *Antwerp* by oure meanes. In the whych meane whyle, the glorie of Iesus Christ is buried, or altogither forgotten, and wee haue so hardened our harts, that the afflictions of our brethren and neighbours doe not touche vs at all, but we heare them reckened, and recken

them our ſelues with ſcoffes and mockerie, thinking to eſcape better cheape, becauſe we are couered with the confeſſion of *Auſpurge*.

83 No (no brethren) it can not be ſo, for God knoweth how and where to find vs, though it be in the bottom of the ſea: he hath his armes ſo long, that he is able to drawe vs from the lappe of the greateſt Monarchs of the earth. And therfore lette vs not put our truſt in the ſtrength of the fleſh, but rather let vs march with all feare afore GOD, and ſearche only his glorie. And in place to make factions and ſeparations of the churche, let vs go with one courage and heart to batter the kyngdome of Sathan, wyth the ſuperſtitions and idolatries brought into oure chriſtian religion by him and his ſuppoſtes. Let vs make warre ageynſt vices, and not ageynſt men, which bee the creatures of God (bee they Papiſts or other) diſcouering ſo the abuſes, as neyther the abuſers nor they that be abuſed thynke, that we crie out ageynſt them rather by iniurious malice, than for a zeale wee haue

We ought ſo to preach and write ageinſt the abuſe of the papiſts with a chriſtian modeſty.

haue to drawe them to one estate.

84 Of what purpose is it to vs to fill oure bookes and writings with iniuries ageinst the Pope, Cardinalls, Bishops, Prælates, and Monkes, and to studie for exquisite words and infamous epithetes to breath vppon them in the pulpit? Are wee so forgetfull that wee remember not what we haue bin our selues? Lette vs beare in mynde, that there haue not passed many yeares since wee were in the same pitte and quagmier plunged vp to the chinne, yea euen to the top of our heades, from whence, if the Lord of his goodnesse haue drawne vs, displaying the tresors of his mercy vppon vs, followeth it therefore that we shoulde either exclame or cry out ageinst those as vnhappily remaine yet in the place, from whence we are come? Were it not better to offer thē oure hand to helpe to pull them out of the pitte, and to exhorte them gently to acknowledge the myserable estate wherin they are? for it is impossible euer to gain their hearts by the way we take, bycause man will be in libertie touchyng his be-

læſe and religion: and the moze he ſhall be reſiſted, the moze eiger will he be foũd in the purſute of that that is deſi:ded vnto him: employing his bodye and goods, with lyfe and all (if nede be) to pzeſerue his liberty in theſe poynts, and laſtly wil eſteeme thoſe, as his ſwozne enemies, who by any other meanes (than gentleneſſe) will ſeeke to ſpoyle him of this libertie,

The tyrãnie of the Papiſts vpon the ſpiritualtie and temporaltie.

85 To this (bzethzen) you may anſwer me, that the tyzannie of the papiſts is ſo abhominable that there is no hart poſſeſſed with any Religion, whoſe patience may endure ſo intollerable a yoke into the church of God, ſeeing they ar not contented to bury the benefites of Jeſus Chzyſt, to rob and vſurpe his dignitie, to make themſelues merchants of his blud and redemptiõ, to beguile and ſeduce the powze people and their conſciẽces ſending ſoules to hell, in place to dzaw them out of purgatozie, and laſtly as a full of their tyzãnie haue ſubdued and put vnder their feete the Monarchs, Emperours, Kings, Pzinces, and Magiſtrates of the earth,

fozcing

forcing them to an humilitie vpon their fæte: they haue vsurped Seigniories and principalities by violence and effusion of mans bloud, to the ende to make themselues Princes and great Lordes and their children, neuews, and allies, hauing attyred themselues gorgiously with stolne feathers like to Esops crow: and where afore they were so simple, that they had scarcely wherewith to fill their bellies, nowe some of them are become Princes, some Dukes, Earles, Marquisses: others triumph at their pleasure, deuouring the goodes of straungers: all which is tollerable with them, bycause that the Pope their father hath put them in possession of suche wealth iniustly vsurped. And if any one (kindeled with the grace of our Lorde) be priuie to suche abuses, and goeth aboute to discouer them to the people, incontinent the Popes, their Parentes and Allies, with open mouth do call suche Preachers Heretikes, Apostates, banished Strangers and people vnworthye of releefe in a Common state, and will enter forthwith into de-

uiſe and trauaile, and that with all diligence to commit them eyther to the fyre and fagotts, or otherwiſe to extirpe them quite from the earth: bycauſe they feare that the preachers of truth, diſcouerynge their pot of roſes (as the prouerbe ſayth) and that the worlde vnderſtanding their tirannies, euery one will withdraw and take away his fether rightely belonging to him: and ſo in the end, the Crow will eftſoones become a crow, and the ſimple and poore man returne to his firſt eſtate.

86 Herevnto I aunſwere and saye, (good brethren) that you haue greate reaſon, and I woulde in GOD the ſtones had mouthes to manyfeſt ſuche abuſes. But yet ther is neceſſary to our ſide a ſober obſeruation of modeſtie in the words we vſe to ſpeake: for my part, I doubt not at all, that the diligence of ỹ Popes, Cardinals, with their parents and Allies, is not rather to maynteyne their vſurped eſtates, than the glorie and zeale of God: for if they had any religion, they would ſhew it in their life and cõuerſation. But (alas) all the worlde ſeeth that the greateſt

The cauſe why the Papiſts and their allies make warre againſt the Goſpel.

test zealors and defendors of the Papists, shew almost no feare of god: & the Popes themselues, deride with open throate our Sauior Christ, according to the example of one that died not long since, who hauing left behynde him many lordships to his children and nephews, vsurped by tyrannie, sayd (in sort of railing or madde scoffing) that this fable of Jesus Christ, had greately profited many houses, who of shifting roysters and disordred people were become possessoures of large reuenues. Marke this blasphemie, consider what religion this holy S. Peter and vicar of Christ hadde in his heart, who notwithstanding vsed his tymes and occasions so conueniētly, as he forgat nothing that concerned his profite. But my hope is in God, that he wil distroy that Babylon, and the tyrant Nemroth, that defendeth hir, his parents and Allies, who to preserue their vsurpations, raise war ageinst the children of GOD, and murder them.

87 Expecting (deare brethren) this horrible iudgement and most assured pu-

niſhment that will fal vpon them, let vs vſe pacience in the wrong they offer vs: If they call vs heretikes, bicauſe we wil not folow the faith of theyr Popes, but imbrace that which Chryſt hath taught vs. Let vs eſteeme oure ſelues happie, if they cal vs apoſtates, bicauſe we be come forth, or rather the Lorde hath wonderfully deliuered vs from the Idolatries and ſuperſtitions of the Papiſtes. Let vs accompt our ſelues neuertheleſſe happie: for my part, I proteſt afore the Lord, that it is to mee a title and ſurname of glorie and dignitie, to be called Apoſtate of the Pope and the Antechryſt of *Rome*. If they call vs baniſhed from oure countrey, let vs rather reioyce than diſcomfort, knowing that God hath not banyſhed vs from his grace, neyther is it Chriſte that hath throwne vs out of his ſpirituall kingdome: but it is the inquiſitours, who wold eyther haue baniſhed or burned vs per effigiem, in performing their rage vppon the ſtrawe and papers, bicauſe they could not execute it vpon the fleſh and bones of the members of Jeſus

Chryſt.

Christ. Let vs giue thãks to God in that such banishments and persecutions procede not to vs as being guiltie eyther of theft, murder or treason to oure Prince and Magistrate, nor atteynted of any other offence worthy of punishment, but bicause we search the health of our soules in the simple and pure worde of God.

88 If they call vs straungers, let vs remembre ỳ the heauenly Father, which hath aduowed vs for his children, is lorde of heauen and of earth. And into what part so euer we shall go, we be in the coũtrey of our father, we be his proper inheritaunce, as the Prophete sayeth in the Psalm. 37. That the rightuous shal dwel in the earth, and be lawfull possessors of the same. Lette vs comforte oure selues in this, that neyther oure running oute of the countrey, nor oure absence from the lande of oure birth, hath bin moued by any vsurpation of the possessions or gooddes of other: but onely to giue place to persecutions. Suche fleeing awaye is not shamefull, but rather honourable, seeing wee are companyons of our head

The children of God are neuer out of their owne countrey.

and

and redéemer Jeſus Chriſte, who from his childhood was a ſtranger in the countreys of the Egyptians, ſhewing the perſecutions of Herode.

89 If oure perſecuters do curſe vs, let vs bleſſe them, if they ſearch or ſeeke oure death, let vs pray for their lyfe: And whether ſhal come queſtion to diſcouer their abuſes, tyrannies and extortions, let vs vſe it with ſobrietie, modeſtie, and grauitie, that it may appere euē to themſelues, that we are not led by any malice ageynſt their perſones, but of a ſpirituall zeale to the glorie of God, the aduaunce-ment of the kingdom of Chryſt, chiefe of the church, and to the health of the ſoules of the poore and ſimple people, beguyled and ſeduced euen vntill now, by the preachers of dreames and fables, who vnder the colour of Jeſus Chryſte, haue martired his church: and being in dæd very rauening Wolues, dare name themſelues paſtors and ſhepeherdes of the troupe of God. Laſtely, lette vs endeuer to liue in peace one with an other, whether they be of ỹ Romiſh religion, or reformed church,

praying

praying alwayes to the Lorde that he wil lighten vs in oure ignoraunces, whiche wee ought to shew to euery one with all modestie and gentlenesse, according to the example of oure maister and Redeemer Jesus, who hath not disdained to receyue gently, and teache myldely his very enemies persecutyng him dayly, and makyng coniurations to take from hym his life. Let vs remember that being euē vpon the crosse, pinched with the extreme pangs of death, not mynding his owne paines, he had remembraunce of his enimies, with prayer to his heauenly Father to pardon their offences: let vs imitate the Lorde our creator, whose mercy and goodnesse are so plentiful, that he maketh his sunne shine bothe vpon the good and the euill. Let vs not vse regarde, that this man hath suche an ignorauncē, nor that man will receiue any article of our confession. Let vs loue all, helpe all, embrace al, and support the ignorances and infirmities of al. For better were it that we failed in this point (if it be a fault at all) than to make vs iudges of the con-

Iohn. 3.

Luke. 7.

sci-

ſcience of an other, and giue out ſentence of condemnation ageinſt thoſe that agrę not with vs.

90 For ende (deare brethren) I beſech you take in good parte this my epiſtle or letter, mouing no otherwyſe than of an affectioned hart towards you, wherof the Lorde is my witneſſe, and I aſſure it in myne owne conſcience: and let it not (I pray you) be an occaſion to you to write bookes nor Pamphlets, ſeing I haue no meaning to enter into armes or warre with the pen, neither doth the time ſerue for it, but rather of nęde to vs all to apply oure ſelues to better things: and let vs labour to encreaſe oure knowledge in that which we want to be doctors of the goſpel: for the acknowledging of our ignorauñce oughte rather to incenſe vs to a wil to learn, than to make our ſelues inquiſitours and cenſors of the Faythe of others, with employing the time to fill bookes and papers, with queſtions altogither impertinent to edification.

91 I humbly beſęch the ſoueraine maieſtie of our good God & heauenly father,

that

that it will pleaſe him to furniſhe youre iudgements and vnderſtādings with the knowledge of his holy woꝛd, to the ende that by the meane of youre pꝛeachings, youre audience may learne a true faithe, an aſſured hope in Jeſus Chꝛyſte, and a carefull moꝛtification of the olde Adam, and that the ſame Loꝛde, ſo renue youre harts & enflame your wills in ỹ affection of charitie towards your neibоꝛs, ỹ from hence foꝛth, wee, being ioyned with you, and you with vs, may liue in peace, and tranquilitie of body and ſpirite in the aſſembly of oure Loꝛde Jeſus ſoueraigne paſtoꝛ of our ſoules, who, hauing bought vs by the inеſtimable pꝛice of his obedience, and bloude moſte pꝛecious, it may alſo pleaſe hym to garde vs ageynſt all diſſentions, & make vs liue in the vnitie of himſelfe, vntill, that beeing ſpoyled of this coꝛruption, wee may perfectely reioyce in the coniunction of him and the eternal gloꝛie pꝛomiſed vs by his meane, of the which in his own perſon, ỹ rather to make vs inheritoꝛs therof, he hath alredy takē poſſeſſion, ſitting on ỹ right hād

of

of God with all power in Heauen and earth. To whome bee all glorie and empire for euer. Amen.

In the towne of Antwerp. ij. of Ianua. 1567.
Your affectioned brother in Ieſus Chriſt,
and humble companion in the work
of GOD, Anthonie de Corro,
called Belle Riue.

To the Churche of Antwerpe.

THis only (deare brethren) was intended by this Epiſtle or Sermon, to imparte it by conference with the prechers of the church, naming themſelues of the confeſſion of *Auſpurge*, without meaning to communicate it by publication, albeit bycauſe diuers written copies are comen into the hãds of ſundry and ſeuerall perſons, I thought it to better purpoſe to ſpread abroad and deliuer it in print, than to ſuffer it to be argued in ſecrete, leaſte the ſame mighte moue cauſe

cause of sinister iudgement ageinst the simple and sincere integritie of my meanyng, wherein as the labour was peculiar in my selfe, without the enteruiew or counsell of any, so, if it include any matter to edifie or confirme your cõsciences, it may please you to be thankfull to the Lorde as author of al goodnesse. And for the errors, I beseech you let them be layde wholly vpon me, as vpon a man, who liuing yet in the peregrination to our heauenly countrey, where (wee shall haue perfect knowleage) may erre and faile in many things. For wee know that we are trauailers and iorneymen in this body, we are absente from the Lorde, and walke by Faith, and not by view. For ende, I wipe my hands afore God and you all of any intent eyther to redarguate or confute the articles presented by those that call themselues of the Confession of *Ausspurge*, but rather to let them see vpon what small causes they haue formed greate quarels, mayntei-nyng dissention for a thing of small importaunce, and forbeare to deale in matters more necessary. 2. Cor. 5.

SEing also (good brethren (that vppon the impression there remained certeine lea-

ues voyde and vnfurnyſhed of matter, I thought it not oute of purpoſe to fyll them wyth certeine places of Holie Scripture, perſuading the Faythefull to actes of Charitie, wyth brotherly vnitie one to an other, yea not to forbeare to loue oure proper enemies, and ſuche as purſue vs with perſecution: a vertue at this day, moſte important and neceſſary, the rather for that Sathan employeth a wonderfull diligence to ſowe ſedes of diſſention and quarrell, with ſpeciall endeuour and ſtrange meanes to corrupt the league of charitie lefte vnto vs by Chryſte of ſuche commendation: and all thys vnder a pretence of diuerſitie in religion, wherein as wee ought to ſtand vppon our garde againſt the ſubtilties and policies of the Diuel, ſo aſſuredly, God hath not lefte vs eyther lycence or lybertie once to thinke, that it is lawfull for vs to hate any man, in reſpect to maynteine our religion, ſeing wee are expreſly enioyned by the wordes of the ſame, to loue ſuche as deſpiſe vs, and pray for thoſe that perſecute oure bodies and doings. But alas, wee are ſlipte into a time ſo miſerable, and infected with ſuch corruption and blindneſſe, that in the

the mayntayning of the integritie of oure faith, we become preiuditiall to the league of charitie, with a negligent care of the vertue of the same. For my part I allow iustly such diligence as is vsed in the purgation of abuses and errors, to the end our holy faith and Religion may the rather be purifyed, and remayne without spot: albeit I wishe a precyse obseruation of Christian charitie, least in making warre ageynst the Heretikes of oure fayth, wee become not heretikes ageynst charitie. For which cause and to the ende that euery one be priuie to the bond and obligation which God in this purpose, demaundes at our handes, I haue here culled oute of the diuine worde certeine speciall Textes importing oure charitable dueties and office vnto oure neighboure, desiring you (deare brethren) to construe in the beste my intente, tending simply and altogither to refute those Fables, dreames, and errours, whiche I see sundry with no smal diligence, labor to support and mainteyne in the church of Christ wishing they participated rather with a spirite of humilitie and mildenesse in the correction of the opynions of others, than to

ſtryue to become inquiſitors of other mens faith, and much leſſe to enter into ſentence of iudgement ageynſt ſuche as refuſe their interpretations, vntil they be aſſured by the ſpirit of God, that ſuch opinions are directly ageynſt the heauenly word, and that we haue witneſſe in our conſcience, ỹ God calleth vs to do it, for then he himſelf wil cloth vs with the affection of his apoſtle, who to gaine and reduce his brethren woulde not ſticke almoſt to abandon his proper health: euen ſo when wee feele ſuche a zeale moue in vs, euen then alſo ſhall we proue in our ſelues, that God will bleſſe our enterpriſes. Let vs then embrace peace, and entertaine mutuall accord, ſeeing that as there is nothyng that leuieth a more ſharpe warre within vs, than our owne diſcordes, diſdaines and partialities, ſo of the contrarie, if we marche vnder the enſigne of charitie, ſupporting one an other in our infirmities, it ſhall bee moſt harde eyther to breake our aray, or put vs to flighte: For as Salomon ſayth: The accorde of three ſtrings is very harde to breake.

Rom. 9.

Eccl. 4.

My litle childrẽ, I am yet for a litle time with you, you ſhall ſearch me, but as I ſayd

Iohn. 13.

to

to the Iews, that whether I go, they could not come, I say also ỹ same vnto you nowe, giuing you this new commaũdement, that you loue one an other (as I say) I haue loued you, to the ende also that you loue one an other. By this all men shall know, that you are my disciples, if you loue one an other. That is the principall marke of oure christianitie, all others that wee maye inuent, may be folowed of the hypocrites, but this is inimitable, bicause it is peculiar only to the regenerate, and those that bee renued by the spirite of God.

Bee you desirous of the moste excellent giftes, and I wil shew you a way yet more excellent. If I speke the languages of men and Angels, and haue not Charitie, I am as the mettall that soundes, or Cimball that tynkes. And if I haue the gifte of prophecie, and knowe all secretes, and euery science, and if I had suche faith as I might transpoꝛte the mountaynes, and haue not charitie, I am nothyng: if I distribute all my goodes to the releefe of the poore, and deliuer my body to be burned, and haue not charitie, it profiteth me nothyng: Charitie is not easily incensed to anger, but shee is Cor. 12. & 13.

mylde. Charitie is not enuious, Charitie is not inſolente, ſhe ſwelleth not with anger, ſhe dothe not vſe hir ſelfe diſhoneſtly, ſhe ſearcheth not hir profite, ſhe is not deſpyteſull, ſhe thinkes no euill: Shee taketh no pleaſure in iniuſtice, but reioyceth in the truthe: ſhee endureth all, beleeueth all, hopeth for all, and ſuffereth all: Charitie neuer falleth. And a little after he ſayeth: Theſe three thynges remaine, Fayth, Hope, and Charitie: wherof the greateſt is Charitie. Thoſe bee the effectes of Chriſtian Charitie, whyche is neyther bayne opinyon nor curteſye in outwarde ſhewe, but rather a vertue bryngyng forth wonderfull frutes.

1. Teſſa. 4. Touchyng brotherly Charitie, there is no great neede I write to you therof, ſeing you are taughte of GOD to loue one an other, for euen ſo you do towardes all your brethren whiche bee in *Macedonie*. Brethren, we exhorte you to ſurmounte more and more with diligence to liue peaceably: If the vnction of the Spirite of God haue not yet taught you to loue your neighbors, let vs feare that our doctrine is not rather learned of men, than in the ſchoole of God.

He that sayeth he is in the light, and hateth his brother, is in darknes to this hour: who loueth his brother, remayneth in the light, and falles not: but he that hateth his brother walketh in darkenesse, and knoweth not whether he goeth, for the darkenesse hath blinded his eyes. By this are manifested the children of God, and the children of the diuell. Who so euer dothe not iustice, and loueth not his brother is not of God: for this is it you haue heard preached from the beginning, that wee loue one an other, not as Cain, which was called wicked, and killed his brother: and for what cause did he kil him? for that his workes were wicked, and his brothers were iust. Brethren marueile not if your brother hate you: in that we loue our brethren, we know we are transferred from death to life: who loueth not his brother dwelleth in death: who hateth his brother is a murderer. And you know that no murderer hath eternal life remaining with in him: by this we know his charitie, that he hath giuen his lyfe for vs, we ought also to hazard our liues for our brethren. And this is a most certeine and ample explication of the marke of oure christianitie which 1. Iohn. 2. & 3.

may ſerue as a touche ſtone to aſſure vs of our adoption.

Prouerb 10. Verſ. 12. Hate maketh quarels, but charitie coue-reth al grudges. This witneſſe doth teache vs that the roote of diſſentions & debates, is the default of chriſtian charitie, which doth not only couer outward ſinnes, but alſo the ignorances of the vnderſtanding.

Ibidem. 15. Verſe. 17. & 18. The furious mā moueth contention, but the pacient man appaiſeth quarell: this is a loking glaſſe wherin wee may behold the troubleſome mynds of our tyme, who vpon ſmall cauſes will ſtirre vp ſtrange quarels and debates.

1. Iohn. Welbeeloued, let vs loue one an other, for charitye is of God, and who loueth, is borne of God, and knoweth God, and hee that loueth not, knoweth not God, for God is charitie. In this is manifeſted the chari-tie of God towards vs, that he hath ſent his only ſon into the world, to the end we may liue by him. In this is charitie, not that wee haue loued God, but bycauſe he hath loued vs, and ſent his ſon to bee the appointment for oure ſinnes: Welbeloued, if God haue ſo loued vs, we ought alſo to loue one an o-ther. Neuer any man hath ſene God. If we

loue

loue one an other, God dwelleth in vs, and his charitie is accomplished in vs: by this we know that we dwell in him, & he in vs, that he hath giuen vs of his holy spirit. And a litle after: If any say that he loueth God, and hateth his brother, he is a lyer: for if he loue not his brother whome he seeth, howe can he loue God whome he seeth not? And we haue this commaundement of him, that he that loueth God, loueth also his brother. This text hath no nede of interpretatiõ, but rather of proofe and examination, wherein let euery man sounde and proue his heart, whether these wordes be with hym or ageynst him.

Thou shalte not see the Oxe or sheepe of thy brother strayed out of the way, & hide thee from them, but thou shalt bring them ageyn to thy brother. And if thy brother be not thy neyghboure, and thou knowe hym not, then shalt thou leade them within thy house, and suffer them to remain with thee vntill thy brother demaund them, and then thou shalt restore them to hym: thou shalt do in lyke manner to his Asse, to his garments, and al the lost things of thy brother, which he hath lost and thou founde, neither Deut. 22.

muſt thou hyde them: thou ſhalt not ſée the Aſſe or Oxe of thy brother falne in the way, and hide thée from them, but thou ſhalte helpe to lift them vp with him. If the Lord commaunde that our charitie be ſhewed in the lifting vp of beaſts, let vs conſider with ſtronger reaſon, that his maieſtie woulde that we haue care of the ſoules of our brethren & neighbors: whom if we ſée ſtrayed from the way of truth, let vs labour to reduce them: if they be falne into the pit of error, let vs offer them our hands rather than to pronounce ſentence of condemnatiõ, and purſue them euen vnto death.

Texts of the diuine worde, exhorting vs to loue oure enimies, and pray for ſuch as perſecute vs.

Leui. 19. Thou ſhalt not walke as a detractour amongeſt the people, thou ſhalte not oreſſe thy ſelfe ageynſt the bloud of thy neyghbor, for I am the Lord: Thou ſhalt not hate thy brother in thy heart, correct thy neighbour, and ſuffer no ſynne vpon him: Thou ſhalt not reuenge nor kéepe malice ageynſt the children of thy people: but thou ſhalt loue thy neighbor as thy ſelf: for I am the Lord.

Mat. 5. You haue heard that it hath bin ſaid, thou ſhalt

shalt loue thy neyghbour, and hate thy enimie. But I say vnto you: Loue youre enimies, bliſſe thoſe which curſe you, do good to ſuche as hate you, and pray for thoſe that runne vppon you to perſecute you, to the ende you be the children of your father that is in heauen: for hee maketh his Sun shyne vppon the good and euill, and ſendes rayne vppon the iuſt and iniuſt: For if yee loue thoſe that loue you, what reward haue you therefore? The Paganes doe not they the like alſo? And if you imbrace onely youre brethren, what do you more? Do not the pagans alſo ỹ like? Be you perfect as youre father is perfect that is in heauen.

Do not render to any euill for euil: pro- Rom. 12.
cure honeſt things afore all men: And if it may be at leaſt as muche as is in you, haue peace with al men. Do not reuenge (welbeloued) but giue place to anger, for it is writen: To me belongeth vengeance, ſayth the Lord; and I will giue it: if then thy enimy bee hungrie, giue him to eate, if hee haue thirſt, giue him to drinke: for in this doing thou ſhalte aſſemble coales of fier vpon his head. Be not ouercome with euill, but ſurmount the euill by the good.

Owe

Rom. 13. Owe nothing to any man, if not that you loue one an other: for who loueth an other hath accompliſhed the lawe, whiche ſayth: Thou ſhalt not cõmit adultery, thou ſhalt not kil, thou ſhalt beare no falſe witneſſe, thou ſhalt not couet &c. And if there be any other commaundement, it is in effect comprehended in this word, Thou ſhalt loue thy neighbour as thy ſelfe. Truly if we had this ſtone of foundation of brotherly charitie in the buildings of oure life, trafficks and contracts with oure neighbours, all the partes of this ſpirituall houſe which God hath giuen vs in charge, ſhould be wel ordred and couched.

Iohn. 13. After the Lord hadde waſhed their fëete, and taken ageine his garment, and that he was ſet ageine at the table, hee ſayed vnto them: Know you what I haue done vnto you? you cal me Lord and maiſter, and you ſay wel, for ſo I am: if then I that am Lord and maiſter haue waſhed youre fëete: you ought alſo to waſh one an others fëet. For I haue gyuen you example, that euen as I haue done, you may alſo do. Why haue not wee remembraunce of this holy ceremonie when wee celebrate the Supper of Chryſte,

ſeeing

seeing that hée himselfe hathe prepared the harts of his disciples with this admonition afore he shewed or did institute the sacrament of their coniunction with him, giuing them to vnderstande that he is not worthy to receiue Iesus Christ, which doth not applye his hart to walhe the féete of his brethren:

I speake truth in Christe, I lye not, my conscience bearing me witnesse by the holy spirit, that I haue greate sorow and continuall torment in my heart: for I did desire to be separated with Christ for my brethrē, which be my parents according to the flesh. Rom. 9.

When we shal féele our hearts so wel touched with the spirit of god, as S. Paul was, let vs set vpon hardly to correct the errours and opinions of others, and so long as wée are fleshely, and guided rather by stomacke than spirituall zele, let vs employ our tyme to pray to God for the ignorant.

Let vs be then (as chosen vessels of God, holy and welbeloued) clad in the intrails of mercy, humilitie, gētleneſſe, and of a mynd of pacience, supporting one an other, and pardoning one an other if we haue quarel: as Iesus Christ hath pardoned you, euen so Coloss. 3.

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forgiue you others: and beſides all this, bee attired with charitie, the very bond of perfection. And let the peace of God gouerne in your harts, whereunto you are all called in one body, and bee gracious. The word of God dwell frutefully in you in all wiſdom, teaching and warning one an other, in Pſalmes, ſongs, and ſpiritual praiſes with grace, ſingyng with youre hart to the Lorde, whereby we ſhall ſee how farre from theſe rules of charitie be they, that in place to edifie the Church of Chryſte, doe rather procure hir confuſion with their Debates and queſtiõs.

FINIS.